5.c.48.

A DISCOURSE In Defence of Infants-Baptiſm.

Prepared with armour of proofe, taken out of the rich Magazine of ſacred Scripture, and advantaged by the firm and ſolid grounds of reaſon and religious equity, upon which the undanted Champions of unconquered truth have in all ages invincibly inſiſted.

(*Veritas premi noſcit, opprimi neſcit.*)

Tanto magis pro Iefantibus loqui debemus, quanto minus ipſi pro ſe loqui poſſunt? Aug.

We are in conſcience bound to ſpeak the more for poor Infants, becauſe they are not able to ſpeak for themſelves.

Habet illa parva ætas magnum teſtimonii pondus, quæ prima meruit pro Chriſto ſanguinem fundere. Id.

Much may be teſtified to the honour of Infants, who were thought worthy to ſuffer death for Chriſt even in his Infancy. (*Mat.2.16*)

Per { *G* { *eorgium* / *eneroſum* } *C* { *houte* / *antianum.* } } { *Abſit verbo invidia.* }

London, Printed by *R. C.* and are to bee ſold by *Richard Thraile* at the *Croſſe Keys* at St. *Pauls Gate*, 1651.

ERRATA.

PAg. 26. *l.* 24. unto us. *p.* 31. *l.* 7. which is both; Christ. *p.* 52. *l.* 18. be now. *p.* 76. 26. were baptized. *p.* 151. *l.* 7. to be left. *p.* 165. *l.* 3. out into. *p.* 172. *l.* 19. some good with an ill intent. *p.* 174. *l.* 15, 16. bold to vent for ruths. *p.* 186. *l.* 3. and they say they be.

Si forsan vel prelum, vel calamus, alibi titularit, ne aspere, quæso, nimis luam.

Imprimatur,

John Downam.

The Preface.

In relation to the prepoſterous practiſes of pragmaticall pretenders.

THe Apoſtle comparing the dignity of the Miniſteriall function, with the indignity and inſufficiency of moſt mens gifts for the ſame, cries out, *Who is ſufficient for theſe things?* 2 Cor. 2. 16.

But if we conſider Mens (nay Womens) opinions of their own gifts, and their practiſe at this day, we may ſay, Who is not (in opinion) ſufficient for theſe things? Not the meaneſt Artizan, or the moſt illiterate Day-labourer, but conceives himſelf capable of being a Maſter-builder in Chriſts Church.

So that if ever St. *Jerome's* complaint (A)

were in season, it is now; Physitians keep within the bounds of their science, the Carpenter takes not the Joiners work out of his hand, &c. Only the trade of Expounding Scripture is a mystery, which every Artizan arrogateth to himself. (B.) This the pratling Housewife, this the old Dotard, this the wrangling Sophister, in a word, this men of all professions, and men of no profession take upon them to have skill in, readily teaching that, which they never learnt, and abundantly pouring forth that, which was never infused into them.

Now Mechanicks of the lowest rank turne into Priests of the High places, and there is a metamorphosis (not made by Poeticall licence, but by Propheticall liberty) not of men into beasts according to *Ovid*, but of St. *Pauls* evill beasts, into men, nay into men of God, and Prophets of the new Law; These are those unruly and vain talkers, deceivers of minds, (mentioned by the same Apostle) whose mouths must bee stopped, who subvert whole houses, teaching things, which they ought not.

Tit. 1. 12.

Tit. 1. 10, 11.

These are those false Teachers, who privily bring in damnable heresies, whose per-

2 Pet. 2. 1, 2.

pernicious ways many ſhall follow, by reaſon of whom the way of truth ſhall be evill ſpoken of.

Who compaſſe ſea and land to make one of their profeſſion, and devour Widows houſes even under a colour of long prayer. Wherefore they ſhall receive the greater damnation. Mat. 23. 14, 15. *Simulata ſanctitas, duplex iniquitas.*

Theſe Chriſt himſelf forewarneth us of, ſaying, There ſhall ariſe falſe Chriſts, and falſe Prophets, which if it were poſſible ſhould deceive the very Elect. Behold, I have told you before, ſaith hee, wherefore if they ſhall ſay unto you, Behold, he is in the deſert, goe not forth; Behold, hee is in the ſecret chambers, believe it not. Mar. 24. 24, 25, 26.

In relation to which the Spirit alſo ſpeaketh expreſly, that in the later times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrins of Devills, which ſpeak lies through Hypocriſie, &c. 1 Tim. 4. 1, 2.

For the time will come when they will not endure ſound Doctrin, but after their owne luſts ſhall they heap Teachers to themſelves, having their eares itching, and they ſhall turn away their ears from the truth, and ſhall be given unto Fables. 2 Tim. 4. 3, 4.

Rom. 16. 17, 18. Wherefore the Apoſtle thus earneſtly admoniſheth us, I beſeech you Brethren mark them which cauſe diviſions and offences, contrary to the doctrin which yee have learnt, and avoid them; for they that are ſuch ſerve not the Lord Jeſus Chriſt, but their own bellies, and by good words and fair ſpeeches deceive the hearts of the ſimple.

1 Cor. 1. 13. And afterward the ſame Apoſtle by way of argument uſeth this Interrogation, Is Chriſt divided? was *Paul* crucified for you? or were ye baptized in the name of *Paul*?

Heb. 13. 9. Be not (therefore ſaith he) carried about with divers and ſtrange doctrines, for it is a good thing that the heart bee eſtabliſhed, &c.

1 Joh. 4. 1. Believe not every ſpirit (ſaith St. *Iohn*) but try the ſpirits whether they are of God; for many falſe Prophets are gone out into this world.

Col. 2. 18. St. *Paul* adviſeth further in his Epiſtle to the *Coloſſians*. Let no man at his pleaſure bear rule over you by (pretending) humbleneſſe of mind, advancing himſelf in thoſe things which he never ſaw, raſhly puft up with his fleſhly mind; And as the Margent explains it, which pleaſe themſelves without all meaſure in their owne devices.

A people which walk after their own imaginations, which ſay, ſtand apart, come not neer to me, for I am holier then thou. Iſa. 65. 2. 5.

There is no faithfulneſſe (or conſtancy) in their mouth (ſaith the *Pſalmiſt*) their throat is an open ſepulchre, they flatter with their tongue, when within they are very corruption. Pſal. 5. 9.

But to return from whence we have digreſſed: It is the complaint of the Lord himſelf by his Prophet *Hoſea*, My people are deſtroyed for lack of knowledge, becauſe thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt bee no Prieſt to mee. Hoſ. 4. 6.

Can the blind lead the blind, ſaith Chriſt, ſhall they not both fall into the ditch? Luk. 6. 39.

Wherefore Brethren, ſaith the Apoſtle, forbid not to ſpeak languages, Let all things be done honeſtly, and by order. 1 Cor. 14. 39, 40.

Did any thing more aggravate the crime of *Jeroboams* prophane Apoſtaſie, then that he made Prieſts of the loweſt of the people, which were not of the ſons of *Levi*? 1 King. 12. 31.

Therefore, let no man ſpare to ſpeak it, They are not faithfull towards God that wil-

wilfully burthen his Church with ſwarms of ſuch unworthy Creatures, and as wee may not unfitly term them, the ſcum and refuſe of the land.

Fas eſt & ab hoſte doceri. *Pudet hæc opprobria nobis, & dici potuiſſe, & non potuiſſe refelli.*

There is in the Patriark of Heathen Philoſophers this precept, Let no huſbandman or handycrafts-man be a prieſt, for it importeth greatly the good of all men that God be reverenced, with whoſe honour it ſtandeth not that they which are publikely imployed in his ſervice ſhould live of baſe and mercenary trades.

1 Cor. 4. 12.

That St. *Paul* did labour, working with his hands, ſeems rather to have been for a preſent encouragement, then for a future preſident, for in the precedent Chapter he

1 Cor. 3. 9.

plainly ſhews a difference, We (ſaith he) are labourers together with God, yee are Gods husbandry, yee are Gods building: ſo that although he knew his diſtance and advantage well enough, yet did hee not

2 The. 3. 9.

think it proper then to obſerve it: Not that he wanted authority; but that hee might make himſelf an enſample for others to follow, the rather becauſe by his own rule, thoſe that would not worke

Verſe 10.

were not thought worthy to eat, Idleneſs

Verſe 11.

being a thing of ſo ill conſequence, that it did occaſion many inconveniencies.

Another

Another reason he alleadgeth, is, for the better enabling them to support the weak, remembring the words of the Lord Jesus, that it is a blessed thing to give rather then to receive. Act. 20. 35

Moreover, hee was fearfull of being chargeable unto them, lest it might in some measure hinder the advancement of their raw faith, and be some stop to the spreading growth of the infancy of the Church, as himselfe expresseth. Nevertheless, saith hee, wee have not used this power, lest we should hinder the Gospell of Christ. 1 The. 2. 9. 1 Cor. 9. 12, 19.

Otherwise he could well have justified his discontinuance from labour, and dependence upon others for maintenance, because sowing spirituall things to them, it was but equall (at most) to reap their carnall things. 1 Cor. 9. 11. Rom. 15. 27.

For which he presently shews a pattern from the law concerning the *Levites*, and directly applies it to the Ministers of the Gospell, Doe ye not know (saith he) that they which minister about the holy things eat of the things of the temple, &c. so also hath the Lord ordained, that they which preach the Gospel should live of the Gospel. 1 Cor. 9. 13, 14.

Col. 4. 17. And doubtlesse those which are appointed to take heed to the Ministery now, have much more reason to be exempted from all such Avocations, then the Apostles had then, Because the diligent and exact study of Divinity is required in these, to supply the absence of that immediate Spirit, which was ever ready to prompt those what they should say, without premeditation; Insomuch that they were forbid to take any thought how, or what to speak, for it should be given them in that hour what to say. And howsoever many doe now falsely pretend to the same immediate Inspirations; yet must they excuse my faith in that particular, untill they can convince mee by some evident demonstrations, and such tokens as did follow then; even to the miraculous casting out of Devills, and speaking with new tongues.

Mat. 10. 19.

Mar. 16. 17.

But how far our Mechanick Praters are now short of any acquaintance with other languages, let their ignorance in their own Mother tongue suffice to testifie, which (upon my owne knowledge) is such, that their * Epistolary discourses (of which I have had an unhappy opportunity to peruse many) will very seldome indure

* What then may wee conclude of their extemporary products?

indure the teſt of a Grammatical Inquiſition, but more rarely correſpond well with Orthography.

What infinite miſchief hath ariſen to the Church of God from the preſumption of ſuch ignorant and unlettered men, who daily take upon them to interpret the moſt obſcure Scriptures, and pertinaciouſly defend their own ſenſe? How contrary is this to all practiſe in whatſoever vocation? and ſhall wee think it ſafe that in Divinity, which is the Miſtris of all Sciences, and in matters that may concern the eternall ſafety of the ſoul, every man ſhould ſet up for himſelf, before hee hath either opportunity or ability to acquaint himſelf with the Myſtery?

To admit the interpretation of every privat ſpirit is directly contradictory to St. *Peter*'s precept, for firſt know this (ſaith he) that no prophecy of the Scripture is of any private interpretation, for which the reaſon followeth, becauſe the prophecy came not in old time by the will of Man, but Holy men of God ſpake as they were moved by the Holy Ghoſt. To which I will adde that Propheticall obſervation of his late Majeſty in his papers to Mr. *Henderſon*, that ſuch a Toleration

2 Pet. 1. 20.

Verſe. 21.

ration will without ſpeciall prevention bring theſe Kingdomes into ſtrange confuſions, it being naturally the Mother of all Sects and Factions.

The Scriptures indeed are ours, but, to uſe, to enjoy, to read, to hear, to learn, to meditate, to practiſe, not to interpret according to every ones private conceit.

For this faculty we muſt look higher.

Mal. 2. 7. Hag. 2. 11. The Prieſts lips are to preſerve knowledge: and, we muſt ſeek the law at his his mouth, for he is the Meſſenger of the the Lord of Hoſts.

Eze. 44. 23. And they ſhall teach my people the difference between the holy and prophane, and cauſe them to diſcern between the unclean and the clean.

Heb. 5. 1. 4. For every High-prieſt taken from among men, is ordained for men, in things pertaining to God.

1 Chr. 23. 13. And no man taketh this honour unto himſelf, but hee that is called of God.

Rom. 10. 15. For how ſhall they preach except they are ſent?

1 Cor. 12. 29. Are all Apoſtles? are all Prophets? are all Teachers?

1 Cor. 14. 32, 33. Moreover, the ſpirits of the Prophets

are

are ſubject to the Prophets, for God is not the author of confuſion but of peace.

The people are not to rebuke the prieſt, for it is their office chiefly to rebuke them. Hoſ.4.4.

Gregory Nazianzen offended at the peoples too great preſumption in this kind, ſeeketh by earneſt intreaty to ſtay them within their bounds, perſwading them that they preſume not, (being ſheep) to make themſelves guides of thoſe that ſhould guide them; nor ſeek to overskip the fold, which their Shepheards had pitched about them. It ſufficeth (ſaith he) for your part, if you can well frame your ſelves to be ordered, therefore take not upon your ſelves to judge, or to make them ſubject to your laws, who ſhould be a law to you, for God is not a God of ſedition and confuſion, but of order and peace.

God hath not committed every thing to be done of every man, therefore hee wearieth both himſelf and others who paſſeth the bounds of his vocation.

We have many members in one body (ſaith the Apoſtle) and all members have not the ſame office. After which gene- Rom.12.4.

rall

rall instance hee proceeds to a particular application to the holy functions, where-
Rom. 12. in men offend with greater danger. See-
6, 7, 8. ing then (saith hee) that wee have gifts that are divers, according to the grace that is given unto us, whether Prophecy, let us prophecy according to the proportion of Faith, or Ministry, let us wait on our Ministring, he that teacheth on Teaching, he that exhorteth on Exhortation, he that giveth let him do it with simplicity, he that ruleth with diligence, and he that sheweth mercy with cheerfulnesse.

He that is a God of Order loves both
Numb. 4. to set and keep it. For the service of his Sanctuary he appointed severall offices, and in those offices severall degrees, none of these might interfere with others. God was punctuall in setting every man his proper station, and holding him to it without neglect or change. And shall we think him lesse curious in his Evangelical Church?

It was the complaint of God himselfe, I have not sent them, yet doe they run and prophecy lies in my name. And it was the charge of him, who next under the Almighty had the Marshalling of the Church of the *Gentiles*, Let every man abide

bide in the ſame vocation, wherein he was called. 1 Cor. 7. 20.

Intruſion was ever the introduction to ſome tragick ſcene. God will not have ſtrangers brought (much leſſe raſhly enter) into his ſanctuary, to take the charge upon them, but his hand will be lifted up againſt them. Ezek. 44. 7, 8. Verſe 12.

It was an arrogance of this nature, that was the ruine of *Corah* and his company. The ground clave in ſunder that was under them, the earth opened her mouth and ſwallowed them up. Numb. 16. 3. Ver. 31, 32.

This was the pride *Vzziah* was infected with, wherefore he was a Leper unto the day of his death. 2 Chr. 26. 18, 19, 20, 21.

And this the error for which the anger of the Lord was kindled againſt *Vzzah*, ſo that God ſmote him, and he died by the Ark. 2 Sam. 6. 6, 7.

And it ſhall come to paſſe in that day, that the Prophets ſhall be aſhamed every one of his Viſion, when he hath prophecied, and ſhall ſay, I am no Prophet, I am an Husbandman, for man taught me to keep cattle from my youth up. And ſo in like manner of other profeſſions. Zech. 13. 4, 5.

Perhaps there may be a better head for policy upon Plebeian ſhoulders, then the

the Governours, shall that man leave his rank, and thrust into the Chair of Government?

Neither is it other in spirituall offices, we must not think that the wise and holy God will bee pleas'd with a well meant confusion. For all our imployments in the service of the Almighty, we must consult, not with our abilities, but with our vocation, for they that in any thing exceed the compasse of their own order, doe (as much as in them lieth) dissolve that order which is the harmony of Gods Church.

If these *Enthusiasts* doe plead, that they are called, let them prove it by Scripture, if their calling be ordinary; If extraordinary, by miracles (as is before expressed). For whensoever God is pleased to change the ordinary course of any thing, he declares his pleasure by some evident sign, so that if it appear not to be (as they pretend) Miraculous, it can prove no other then what indeed it is, meerly fanaticall and ridiculous.

How many opinions doe we see raised every day, that argue no lesse then a mere spirituall madnesse, such as if they had been but mentioned ten yeers ago, would have

have been questioned out of what *Bedlam* they had broken loose. Whence (by a grave Divine) we are now termed to be an age consisting more of brain then heart, having almost lost true piety in the chase of some litigious truths; and doubtlesse it will be long enough ere we shall wraugle our selves into heaven.

These kind of Brain-sick people, are those, who by their deportment in the Common-wealth have gain'd the name of *Separatists*, which singularity of theirs may properly be imputed, either to a low and undervaluing esteem they have of others, (and surely had they no other fault but want of charity, their hands cannot well be clean, that throw so much dirt in others faces) or else to some extraordinary opinion they have of themselves, and this may wel be the cause why their followers increase so fast, for that faith is most easily wrought amongst us, which teacheth us to beleeve well of our selves. (c.)

And can it bee any other then an height of pride for a man to thinke himselfe wiser then the whole Church of God upon earth? or that hath been upon earth ever since the Apostles of Christ in all successions to this present time?

time? Can they without much pride think that they can discern farther into the great mysteries of Godlinesse, then those blessed Attendants of our Saviour? and their gracious successors, the holy Martyrs, the godly and religious Guides of the Church in all following ages?: had not they then the same God, the same Scriptures, the illumination of the same Spirit? Can they imagine it lesse then insolence to attribute more to their own private opinion, then to the constant judgment and practise of the whole christian world in all successions of generations? Can they suppose themselves in their simple capacity (though neither Prophets, nor Prophets sons) meet Judges or Questionists of those matters of faith which the Generall councells of the purer times have unanimously agreed upon, as the main principles of Christanity? can they think themselves priviledged by the liberty of prophecying, to coin new Articles, or deface old? surely if the hand of pride be not in all this, I shal never desire to be acquainted with humility.

It is well observed by some, that pride is ever so much the more dangerous, as the thing which we over-prize is more excel-

excellent. The ſpirituall arrogance is ſo much the more miſchievous, as the ſoul is beyond all earthly concernments: and the pride of knowledge, or holy diſpoſitions of the ſoul, as it is of an higher nature, ſo it doth commonly produce more perillous effects, for as it puffeth up a man above meaſure, ſo it ſuffers not it ſelf to be kept within the narrow bounds of his own thoughts, but violently burſteth out to the extream prejudice of many. 1 Cor. 8. 1.

And as Satan himſelf, by pride principally, fell from the Angelicall perfection of his created nature, ſo by ſtirring up in the hearts of unmortified perſons, a ſpirituall pride, in an high conceit of their ſeverall gifts, he ſo tranſports them beyond the bounds of Chriſtian humility, that they utterly reject the Apoſtles rule, To be wiſe unto ſobriety, and in a ſtrong conceit of their own ſpiritual underſtanding by the immediate preſence of the Spirit of God, which they conceit to be in them, they take upon them to gloſſe and expound the ſacred Scriptures agreeable to their own deluded fancies, which attempt of theirs tranſcending their underſtandings, and no way ſorting with their vocations (being Lay and ſecular Rom. 12. 3.

persons) must needs produce both hereſies in judgment, and ſchiſmaticall diviſions in practiſe in the viſible Churches of the Goſpel.

Pro.13.10. Only by pride doth man make contention, ſaith knowing *Solomon*. And from contention commonly ſprings ſchiſme, a green hereſie, and from thence hereſie, a grown ſchiſm; and as it ſpurs up the one with an earneſt violence againſt the Diſcipline, ſo it egg's on the other with an head-ſtrong fury againſt the Doctrine of the Church.

From whence it comes to paſſe that Hereſies and Schiſmes are of all other the greateſt ſcandalls, yea more then corruption of manners; for as in the naturall body, a wound or ſolution of continuity is worſe, then a corrupt humour, even ſo is it in the ſpirituall.

(A.) *Quod medicorum eſt promittunt Medici, tractant fabrilia fabri, ſola ſcripturarum ars eſt, quam ſibi paſſim omnes vindicant.* Hieron.

(B.) *Hanc garrula anus, hanc delirus ſenex, hanc ſophiſta verboſus, hanc univerſi præſumunt, docent priuſquam diſcunt.* Idem.

Con-

Consilia separationis & inania sunt & pernitiosa, quia & impia & superba fiunt, & plus perturbant Infirmos bonos, quam corrigunt animosos malos. Aug. (c.)

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OF SACRAMENTS IN GENERALL.

IN the writings of the Antient Fathers, all Articles, which are peculiar to Christian Faith, and all duties of Religion, conteining that which sense and naturall reason cannot of it self discern, are most commonly named Sacraments.

But the word Sacrament, properly understood, is restrained to some few principall divine ceremonies; and importeth in every such ceremony two things, the substance of the ceremony it self, which is visible, and beside that, somewhat else more secret (A). : In reference whereunto,

wee conceive that ceremony to be a Sacrament.

Wherefore we all admire and honour the holy Sacraments, not so much respecting the service we doe unto Almighty God in receiving them, as the dignity of that sacred and secret gift, which wee thereby receive from God.

Whersoever the word Mystery is used in the New Testament, the same in *Latin* is most commonly rendred *Sacramentum*, so that Sacrament and Mystery seem to have a very neer relation.

Now the word Mystery cometh from the *Greek* (μυέω) which signifies to Institute, Instruct, or Initiate any one in holy matters, or matters of Religion, and is either a secret thing it selfe, or the sign of a secret thing, or that which hath a secret signification.

God hath alwaies adjoined unto his promise of grace and eternall life, some signs and rites, which the Church calleth Sacraments. So Circumcision was commanded and enjoined *Abraham*. In *Moses* time the Sacraments were increased, the Passeover being added which endured unto Christ, who instituted Baptisme and the Supper.

Sacra-

Sacraments therefore are the signes of the eternall Covenant between God and the faithfull, *i.e.* they are Rites commanded and prescribed to the Church, and added unto the promise of Grace, whereby as by visible and certain testimonies, God might signifie and testifie, that he communicateth and imparteth Christ and his benefits to all those, that use and receive those tokens and symbolls with a true faith according to the promise of the Gospel: and hereby also he might confirm in them a ful perswasion and trust of his promise. And that the Church also on the other side might by the participation of these symbolls and tokens professe publikely their faith and thankfulnesse toward God, and bind themselves unto it; preserve and propagate the memory of Christs benefits, be discerned from all other sects, and obliged and stirred up to a mutuall dilection and love under one head, Christ Jesus. Defin.

God is alike to be beleeved, whether by signs or by words that signifie his will, because not only our sacrifices and obedience, but also the signes of Grace delivered to us by God, have in their right use the promise of Grace adjoined unto them.

The Miniſters alſo, as well in the adminiſtration of the Sacraments, as in the preaching of the Word, bear the perſon and poſſeſſe the place of God in the Church.

Joh.4. 1,2. (B). Jeſus is ſaid to baptize, when yet not he himſelfe, but his Diſciples did baptize.

1 Sam. 10. 1. In the ceremony of anointing Kings, it is ſaid, Hath not the Lord anointed thee to bee Governour over his inheritance, when the Text tells us, it was performed by the hand of *Samuel*.

And that the Sacraments diſcern and ſever the true Church from other ſects, is manifeſt both by effects and teſtimonies.

Exo.12.45. It is ſaid of the Paſſeover, A ſtranger ſhall not eat thereof.

And of Circumciſion, it is enquired, Rom.3. 1. What advantage or preferment hath the *Jew* thereby, or, What is the profit of Circumciſion? the anſwer immediately followeth, Much every manner of way, chiefly becauſe unto them were committed the oracles of God.

So that the mark of diſtinction muſt ſtill continue, notwithſtanding the unbelief and deficiency of ſome amongſt them,

them, as the next ſubſequent words de- Verſe. 3.
monſtrate; for what though ſome doe
not believe, ſhall their unbelief make the
faith of God without effect?

This is further evidenced by the ſame
Apoſtle to the *Epheſians*, where hee bids Eph. 2. 11,
them remember, that being in times paſt 12.
Gentiles in the fleſh, called uncircumciſion
of them, which are called Circumciſion
in the fleſh, made with hands, yee were at
that time aliens from the Common-
wealth of *Iſrael*, and ſtrangers from the
Covenants of promiſe, &c. Whereby it (c).
appeareth that God wil have his Church
viſible to bee beheld in the world, and
known by theſe ſacred ſigns, as Souldiers
are by their Military tokens, and Sheep
by the mark which the Maſter comman-
deth his Shepheard to impoſe upon
them. He commandeth *Abraham* to cir- Gen. 17.
cumciſe every male in his houſe without 10, 11.
diſtinction of age, for a ſign of the Cove- 13.
nant, & ſo to derive it throughout their
generations, upon no leſſe forfeiture then 14.
the being cut off from the number of
Gods people, as breakers of his Covenant
for defect therein. He likewiſe enjoineth
all nations to bee baptized, (amongſt Mat. 28. 19.
whom the Goſpel is publiſhed) without
any

any limitation, either to age (or ſex, as before) adding this direction only, that it be done in the name of the Father, and the Son, and the Holy Ghoſt; whereupon
Verſ. 20. this promiſe followeth, And loe, I am with you alway, untill the end of the world. Which is intended of the preſence of his Spirit (though abſent in body) by means whereof he maketh us partakers both of himſelf and all his benefits, from which if any be ſo uncharitable, as to exclude Infants, they muſt needs be guilty of an unwarrantable uſurpation, and ſeem no leſſe then to deny the power and efficacy of the Sacrament to be from God alone.

Sacraments are more briefly defined to be, ſacred ſignes and ſeals, objected to our eyes, ordained and inſtituted by God, that by them he might the more declare and ſeal the promiſe of his Goſpel unto us. So that the Sacraments do not only ſerve to ſignifie what is promiſed, but alſo ſeal us that which is promiſed in the Goſpel; (this is a borrowed kind of ſpeech taken from a ſeal, which being put to any thing maketh a difference between that which is Authenticall, and that which is not.)

Of

Of Circumcision under the Law, God saith to *Abraham*, It shall be a sign of the Covenant between me and you. Which St. *Paul* expresseth and expoundeth thus, He received Circumcision, as the seal of the righteousnesse of the faith which hee had, by which he is said to be the Father of Circumcision, not unto them only which are of the Circumcision, but unto them also that walk in the steps of his faith; whereby the difference stil plainly appears, and that the children of Beleivers had an hereditary right to Circumcision, as well as those who had actuall faith. The Holy Ghost working that inwardly, even in Infants, which the Sacraments being joined with the word do represent. Gen. 17. 11. Rom. 4. 11. Verse 12.

There is so neer a relation between the sign and the thing signified, that the Scripture many times to declare the receiving or want of the thing signified, alledgeth the receiving or want of the sign. As,

Purge me with Hysop, and I shall be clean, wash me and I shall be whiter then snow. Psal. 51. 7.

The Lord thy God will circumcise thine heart, and the heart of thy seed, that thou maist love the Lord thy God, &c. Deu. 30. 6.

All

Gal. 3. 27. Rom. 6. 3. 1 Cor. 10. 16. *All yee that are baptized into Christ have put on Christ.* *The cup of blessing which we blesse, is it not the communion of the bloud of Christ? and the bread which we break, is it not the communion of the body of Christ?*

Sacraments therefore serve in the same stead that pledges do, for they both signifie that there is something promised unto us, and withall they assure and confirm the same in respect of the promise made.

Not that Sacraments are signs of every promise whatsoever, but of the promise of Grace, pertaining not to one private person only, but to the whole Church.

Act. 2. 37, 38. *Be baptized every one of you,* saith St. *Peter* to those that were pricked in their hearts upon hearing the Word. Yet was not this injunction confined to them only, for hee tells them in the next verse, Verse 39. that the promise is made to them and their Children.

41. Then they that gladly received his Word were baptized (it being improper for those that are of age to bee baptized before they make confession of their faith) and immediately it followes, that the same day there were added to the Church about

about three thouſand ſouls; which ſeems not to bee intended of thoſe only that gladly received his Word (it being not probable that ſo many Auditors ſhould effectually attend at once) but that thoſe who were converted went home and baptized their children and families, by which means there were added that day to the viſible Church (the doore of entrance whereinto Baptiſme is) about three thouſand ſouls, as the diſcontinuance of the ſentence doth directly ſeem to imply.

When Sacraments are ſaid to be viſible ſignes of inviſible grace, we thereby conceive how grace is indeed the very end for which theſe heavenly myſteries were inſtituted.

And beſides ſundry other properties obſerved in them, the matter whereof they conſiſt is ſuch as ſignifieth, figureth, and repreſenteth their end. For as a ſimilitude declareth and explaineth that, whereof it is a ſimilitude, ſo the Sacraments declare that whereof they are Sacraments, yet ſo that ſtill their efficacy reſteth obſcure to our underſtanding, except we ſearch ſomewhat more diſtinctly what grace in particular that is, where-

unto

unto they are referred, and what manner of operation they have towards it.

Act.2.3,4. The Apoſtles by fiery tongues, which they ſaw, were admoniſhed, when the Spirit, which they could not behold, was upon them.

In like manner is it with us, Chriſt and his holy Spirit, with all their bleſſed effects (though entring into the ſoul of man we are not able to expreſſe how) do notwithſtanding give notice of the times when they uſually make their acceſſe; becauſe it pleaſeth Almighty God to communicate by ſenſible means thoſe bleſſings which are incomprehenſible.

Seeing therefore that grace is a conſequent of Sacraments, a thing which uſually accompanieth them, as their end; a benefit, which he that hath, receiveth and hath from God himſelf, the author of Sacraments, and not from any other naturall or ſupernaturall quality in them; it may be hereby uuderſtood, both that Sacraments are neceſſary, and that the manner of their neceſſity to life ſupernatural, is not in all reſpects as food unto naturall life, becauſe they contain in themſelves no vitall force or efficacy.

They are indeed the powerfull inſtruments

ments of God unto eternall life. And as our naturall life consisteth in the union of the body with the soul, so our life supernatural in the union of the soul with God, which union of God with man cannot be compleated without that mean between both, which is Christ.

To which purpose wee must likewise observe, that they are not physicall, but morall instruments of salvation; duties of service and worship to bee performed on our parts, as the author of grace requireth, otherwise they are altogether unprofitable. For all receive not the grace of God, which receive the sacraments of his grace. Neither on the other side is it ordinarily his will to bestow the grace of Sacraments on any, but by the Sacraments. Which grace also they that receive by or with Sacraments, receive it from him and not from them; for of Sacraments the very same is true, which the wisdom of *Solomon* observeth in the brazen Serpent, he that turned towards it was not saved by the thing that he saw, but by thee that art the Saviour of all. Joh. 13. 10. (D). Wisd. 16. 7.

According to that of S. *John*, Now are yee clean because of the Word that I have Joh. 15. 3. (E).

have ſpoken unto you. Whereby appears the neceſſity of Sacraments, becauſe Chriſt by them ſeverally deriveth that ſaving grace, which he originally is, or hath for the generall good of his whole Church, into every member of the ſame.

(A.) *Sacramentum eſt cum res geſta viſibilis longe aliud inviſibile intus operatur.* Iſid.

Sacramentum eſt per quod ſub tegumento rerum viſibilium divina virtus ſalutem ſecretius operatur. Greg.

Sacramentum eſt ſignum ſignificans efficaciter effectum Dei gratuitum. Oecolamp.

Sacramenta ſunt ſigna & ſymbola viſibilia rerum internarum & inviſibilium, per quæ ceu per media Deus virtute Spiritus ſancti in nobis agit. Confeſſ. Belg.

(B.) *Baptizabat Jeſus & non baptizabat, baptizabat enim quia ipſe mundabat, non baptizabat quia ipſe non tingebat. Ipſe virtute, illi miniſterio. Securus homo accedat ad inferiorem miniſtrum, habet enim ſuperiorem Magiſtrum.* Aug.

(C.) *In nullum Religionis nomen ſeu verum ſeu falſum coagulari homines poſſunt, niſi aliquo ſignaculorum vel ſacramentorum viſibilium conſortio colligentur, quorum ſacramentorum vis enarrabiliter valet plurimum,*

&

& ideo contemſta ſacrilegos facit. Aug.

Remiſſio peccatorum ſive per baptiſmum, ſive per alia ſacramenta donetur, proprie Spiritus ſancti eſt. Cypr. (D).

Homo aquam tantum tribuit, Deus autem dat Spiritum ſanctum, quo ſordes abluuntur. Hieron.

In aqua verbum mundat, detrahe verbum & quid eſt aqua niſi aqua? Aug. (E).

The End and Uſe of Sacraments.

THe uſe of Sacraments is but only in this life, yet ſo that here they concern a far better life then this, and are therefore accompanied with grace that worketh ſalvation.

Some who endeavour to ſhew the uſe of the holy ſacraments, aſſign them no other end, but only to teach the mind by other ſenſes, that which the word doth teach by hearing; and it is no wonder if ſuch think it a mere ſuperfluity that any Sacrament ſhould be adminiſtred to Infants, they being not capable of Inſtruction; if to adminiſter the Sacraments be but only to teach Receivers what God doth for them.

There is therefore undoubtedly ſome other more heavenly and excellent uſe of Sacraments. Let

Let reſpect be had to the duty which every Communicant doth undertake, and we may well determine that they ſerve as bonds of obedience to God, ſtrict obligations to the mutuall exerciſe of Chriſtian charity; provocations to godlineſſe, preſervations from ſinne, and memorialls of the principall benefits of Chriſt.

Reſpect the time of their inſtitution, and it thereby appeareth that God hath annexed them for ever unto the New Teſtament, as other rites were before with the Old.

Regard the weakneſſe, which is in us, and they are warrants for the more ſecurity of our belief.

Compare the Receivers of them with ſuch as receive them not, and they are marks of diſtinction to ſeparate Gods own from ſtrangers. So that in all theſe conſiderations they are found to be moſt neceſſary.

But their chief force and vertue conſiſteth not herein ſo much, as in that they are heavenly ceremonies, which God hath ſanctified and ordained to be adminiſtred in his Church, firſt as markes, whereby to know when God doth im-

part the vitall or saving grace of Christ unto all that are capable thereof. And secondly, as means conditionall, which God requireth in them unto whom hee doth ordinarily impart his grace.

Sacraments therefore are said to be the instruments of God to that end and purpose, Morall instruments, the use whereof is in our hands, the effect in his.

For the use we have his expresse commandement, for the effect his conditional promise, so that without our obedience to the one, there is of the other no apparent assurance: as contrariwise where the signs and sacraments of his grace are not either through contempt unreceived, or received with contempt, we are not to doubt, but that they really give what they promise, and are what they signifie. For wee take not Baptisme nor the Eucharist for bare resemblances or memorialls of things absent; neither for naked signs and testimonies assuring us of grace received before, but (as they are in deed and in verity) for meanes effectuall, whereby God, when we take the Sacraments delivereth into our hands that grace available unto eternall life, which each particular Sacrament doth represent and signifie.

(A.)

And

And although it cannot be denied, but that ſundry the ſame effects and benefits which doe grow and accrue unto men by the one Sacrament, may rightly be attributed unto the other; yet ought we alſo to take notice, that Baptiſme doth then challenge to it ſelf but the inchoation only of thoſe graces, the confirmation whereof dependeth upon myſteries enſuing. We receive Chriſt Jeſus in Baptiſme once, as the firſt beginner; in the Euchariſt often, as being by continuall degrees the finiſher of our life.

Dum homini bonum inviſibile redditur foris, ei ejuſdem ſignificatio per ſpecies viſibiles adhibetur, ut foris excitetur, & intus reparetur. Hugo. (A).

In ipſa vaſis ſpecie virtus exprimitur medicinæ, ſi ergo vaſa ſunt ſpiritualis gratiæ ſacramenta non ex ſuo ſanant, quia vaſa ægrotum non curant, ſed medicina. Idem.

How the Sacraments of the Old and New Testament agree.

IT will not be altogether improper, if by way of preparative, I first set down here what the Covenant or Testament is. And what difference between the Old and New.

In scripture the name of Covenant and Testament are taken alike for one and the same thing, when they are significantly to expresse Gods covenant; For both of them shew our reconciliation with God, or the mutuall agreement betwixt God and man.

This mutual agreement and reconcilement is called a Covenant, because God on the one side promiseth unto us certain blessings, and on the other side demandeth of us (as a pledg) our obedience, which mutuall

mutuall compact, or contract between God and man, is ſealed and confirmed by outward badges and tokens, which wee call Sacraments, that is, ſacred ſigns, teſtifying Gods good will towards us, and our thankfulneſſe and obſequious dutifulneſſe towards him.

It is called a Teſtament, becauſe this reconciliation was made by the death of the Teſtator Chriſt coming between, that ſo it might be firm and ratified, or becauſe Chriſt hath purchaſed this our reconcilement with God by his death, and hath left it unto us, even as Parents at their deceaſe deliver their goods unto their children.

For this cauſe (ſaith the Apoſtle) is he the Mediatour of the New Teſtament, that through death they which were called, might receive the promiſe of eternall inheritance. Heb. 9. 15.

For where a Teſtament is, there muſt be the death of him, that made the Teſtament. 16.

For the Teſtament is confirmed, when men are dead; for it is yet of no force, as long as he that made it is alive. 17.

This Covenant of God is but one in ſubſtance or matter, though two in circumſtances,

cumſtances, for there is but one God, and one Mediatour between God and man, Chriſt Jeſus, but one mean of reconcilement, one faith, one way of the ſalvation of all, who are ſaved, or have been ſaved from the beginning.

The *Jews* were adopted into the ſame hope of Immortality, that we now are, as appears by the teſtimony of the Apoſtle,
Rom.1, 2. who ſaith, that God the Father had promiſed long before in the holy Scriptures by his Prophets, the Goſpell concerning his Son Jeſus Chriſt.
Rev.13.8. In reference whereunto, he is called the Lamb ſlain from the beginning of the world.
Joh.8.56. Whoſe day our father *Abraham* is ſaid to rejoice to ſee, and hee ſaw it and was glad: which muſt be intended of the eye of Faith, through the ſpectacles of the
Heb.11.13. Promiſes, as is intimated in the Epiſtle to the *Hebrewes*, All theſe died in faith, and received not the promiſes, but ſaw them afar off, and beleeved. Wherefore though the Scripture ſometimes ſeem to ſpeak of the Covenant in ſuch a diſtinguiſhing phraſe, as if it were two, yet is it indeed but one in reſpect of the more principall Conditions by which

God

God combineth or compoundeth with us and we with him.

It may be ſaid to be two in reſpect of the leſſe principal conditions, and touching the manner of the adminiſtration thereof, as alſo in the cleerneſſe and evidence, the old one being full of types and figures of good things to come, and in the continuance, that being but for a time, *viz.* untill the coming of the *Meſſias*.

And in the manner of binding, that requiring obedience to the whole *Moſaicall* law, Morall, ceremoniall and civill, this only to the Moral or Spirituall Law, and uſe of the ſacraments.

Laſtly, In the extent, the Church being formerly incloſed and limited within the *Jewiſh* Nation, but now ſpread over all Nations. And ſo of other circumſtances of the ſame or the like nature, but in ſubſtance or matter it is but one, as is already expreſſed.

In like manner is it alſo of the Sacraments of the Old and New Teſtament.

They agree, as in the Author (both being inſtituted by God himſelf) ſo in the ſubſtance or thing ſignified, for the ſame things are offered, promiſed and ſignified unto

unto us in both, even remiſſion of ſinnes, and the gift of the holy Ghoſt, and that by Chriſt alone, without whom no man ever was, now is, or ever ſhall be ſaved.

Act. 4. 12. Neither is there ſalvation in any other, for among men there is given no other name under heaven whereby wee muſt be

Joh. 14. 6. ſaved.

He is the way, the truth, and the life, no man cometh to the Father but by him.

Heb. 13. 8. He is the ſame yeſterday, and to day, and ſo for ever.

The Fathers had the ſelf ſame pledges of the ſame adoption that we have, and

1 Cor. 10. 3, 4. are therefore ſaid to eat the ſame ſpirituall meat, and to drink the ſame ſpirituall drink, for they drank of the ſpirituall rock that followed them, and that rock was Chriſt.

In farther evidence of this, it is obſervable, that the terms are ſometimes interchangeably applyed to them and us.

1 Cor. 10. 2. They are ſaid to bee baptized in the

Col. 2. 11. cloud and in the ſea. And we are ſaid to be circumciſed with Circumciſion made without hands, to ſignifie, that in baptiſm we receive the ſame benefits that they did in circumciſion, ſo that we have no need of that externall ſign which our Fathers had

had, being circumciſed within by the vertue of Chriſt, whereof our Baptiſme is a moſt effectuall pledge and witneſſe.

Wherefore, it is not only Idolatry to ſeek another Communion of Chriſt then is in the Word, but alſo to ſeek another communion of Chriſt in the ſacraments of the New Teſtament, then which was in the ſacraments of the Old. *Urſinus.*

But as the ſacraments of both Laws are equall and alike in very deed and efficacity, ſo are they in many circumſtantiall particulars divers, as the Laws themſelves are.

As firſt, they differ in rites, whereof alteration was made at the coming of Chriſt, thereby to ſignifie the ceaſing of the Old Teſtament, and ſucceeding of the New.

Next in number, they were formerly more and more laborious, now fewer and more eaſy.

Thoſe alſo ſignified Chriſt to come, theſe Chriſt already manifeſted in the fleſh.

Thoſe bound only *Abrahams* poſteri- Mat. 28. 19.
ty, theſe bind the whole Church, of what Countrey ſoever. Baptize all Nations,

Mat. 26. 27. Nations, Drinke yee all of this.

Those were to indure but till the coming of the *Messias*, these to continue unto the end of the world.

And lastly, those more obscure and dark, signifying things to bee manifested, these more cleare and plaine, because they signifie things already manifested.

OF

Of Baptiſme, and the neceſſity thereof.

BAptiſme is a Sacrament which God hath inſtituted in his Church, to the end that thoſe who receive the ſame might be incorporated into (A.) Chriſt, and ſo through his moſt precious merit obtain, as well that ſaving grace of Imputation, which taketh away all former guiltineſſe, as that infuſed divine (B.) vertue of the holy Ghoſt, which giveth to the powers of the ſoul their firſt diſpoſition towards future newneſs of life.

There are ſome that too much elevate the immediate meanes of life, relying wholly upon the bare conceit of eternall election, without including a ſubordination of means, without which we are not actually brought to enjoy what God did ſecretly

ſecretly intend, therefore to build upon Gods election, and not keep our ſelves to thoſe wayes, which he hath appointed men to walk in, is a preſumptuous and ſelf-deceiving vanity.

Rom.8.30. Predeſtination bringeth not to life without the grace of externall vocation, wherein our Baptiſme is implyed, for as we are not naturally men without birth, ſo neither are we chriſtian men in the eye of the Church of God, but by new birth; nor according to the manifeſt ordinary courſe of divine diſpenſation, new born, but by that baptiſm, which both declareth & maketh us Chriſtians; in which reſpect we juſtly account Baptiſme to be the dore of our actuall entrance into Gods Houſe, the firſt apparent beginning of life, and a ſeal perhaps to the grace of Election before received, but to our ſanctification here a ſtep that hath not any before it.

It is a branch of belief, that Sacraments are in their place no leſſe required then Belief it ſelfe: for when our Lord and Saviour promiſeth eternall life, is it any otherwiſe then as he promiſed reſtitution of health unto *Naaman* the *Syrian*? Waſh and be clean; or as to them that were

2 Kin.5.10.

ſtung

ſtung with Serpents? Health by beholding the brazen Serpent. Nu. 21. 8.

If Chriſt himſelfe, who giveth ſalvation, do require Baptiſme, it is not for us, that look for ſalvation, to ſound and examine him, whether perſons not baptized may be ſaved, but ſeriouſly to doe that, which is required, and religiouſly to fear the danger which may grow by the want thereof. Mar. 16. 16. (c.)

When the Apoſtle *Paul* ſaw men called to the participation of Jeſus Chriſt, after the Goſpell of God embraced, and the Sacrament of life received, he feareth not then to put them in the number of elect ſaints, he then accounteth them delivered from death, and clean purged from all ſinne. Eph. 1. 1. 5. 8.

Whereas before that time, notwithſtanding their preordination unto life (which none could know of but God himſelf) what were they in the Apoſtles owne account, but children of wrath as well as others? plain aliens, altogether without hope, ſtrangers, utterly without God in this preſent world. Eph. 2. 3. 12.

The neceſſity of Baptiſme may thus bee farther evinced; All things which either are known cauſes, or appointed means, whereby

whereby any great good is usually procured, or men delivered from a contrary evil, the same we must needs acknowledg to be necessary.

But eternall life is an extraordinary benefit, without thought of contradiction (unlesse from *David*'s foole), and regeneration is necessary to eternall life.

Psal. 14. 1. 53. 1. Joh. 3. 5.

And to our regeneration the Spirit of Christ is no lesse necessary then regeneration it self is necessary unto life.

And farther as the Spirit is a necessary inward cause, so unlesse water were a necessary outward means to our regeneration: what construction shall wee give to those words wherein we are said to be borne (ἐξ ὕδατος) even of water?

Joh. 3. 5.

Or why are we taught that with water God doth purge and cleanse his Church?

Wherefore doe the Apostles of Christ term Baptisme the washing of regeneration?

Tit. 3. 5.

Or what purpose had they in giving them advice to receive outward Baptism?

Act. 2. 38.

And in perswading them that it did avail much for remission of sins?

Heb. 10. 22. 1 Cor. 6. 11.

The conclusion therefore will naturally

rally follow from the premiſes, that Baptiſme being an appointed means of great good unto us, is in that reſpect to be accounted neceſſary. (D.)

In anſwer to this, the Anabaptiſts ſay, that by Water and the Spirit wee are to underſtand no more, then if the Spirit only had been mentioned, it being not improbable that where the holy Ghoſt & Fire are joined together, it ſignifieth no more then the holy Ghoſt reſembling Fire. Mat. 3. 11.

But by way of return, let them take this for a moſt infallible rule, that in the expoſition of ſacred Scripture, where a literall conſtruction will ſtand, the fartheſt from the letter is commonly the worſt, and there is nothing more dangerous then this licencious and deluding Art, which changeth the meaning of words, as Alchimy doth or would doe, the ſubſtance of Metalls, making of any thing what it liſteth, and bringing in the end all truth to nothing.

Amongſt all the ancient Writers it is obſervable, that there is not one to be named, who ever did otherwiſe expound or alleage the forementioned place, then as implying externall Baptiſme; and ſhall

(E). that, which alwaies received this and no other conſtruction, bee now diſguiſed with a toy of novelty?

The letter of the Law hath two things plainly and expreſſely ſpecified, Water and the Spirit; the firſt, as a duty required on our parts; the ſecond, as a gift which God beſtoweth; and there muſt needs bee danger in preſuming ſo to interpret it, as if that clauſe which doth concern our ſelves were more then needeth.

(F). It muſt not hence be inferred, that wee make Baptiſme a cauſe of grace, or that grace is abſolutely tyed to Sacraments, for God is able to work ſalvation with them or without them.

Thus much only is affirmed, that the grace given with Baptiſme doth ſo farre forth depend upon the very outward ſacrament, that God will have it imbraced, not only as a ſign or token w^t^ we receive, but alſo as an inſtrument or mean whereby we receive the ſame. According to that of the Apoſtle, Chriſt loved the Church, and gave himſelf for it, that hee might ſanctifie it & cleanſe it by the waſhing of water through the Word, that he might make it unto himſelf a glorious Church, not having ſpot or wrinkle, &c.

Eph. 5. 25, 26, 27.

(G).

Thoſe

Thoſe places of holy ſcripture which moſt inſiſt upon Sacraments as neceſſary to eternall life, are no prejudice to their ſalvation, who want them upon ſome inevitable neceſſity, and without any fault of their own; for it is not the want, but the contempt of Baptiſme that condemnes.

It were a very hard point, and not agreeable to the grace of chriſt, that thoſe, who are by any occaſion bereft of Baptiſme, ſhould bee in the ſame condition as if they were bereft of the grace it ſelf. Wherefore the law of Chriſt, which in ſome conſiderations makes Baptiſme neceſſary, muſt be conſtrued and underſtood according to the rules of naturall equity, in the ſame manner as ſeverall other ſayings in holy ſcripture concerning faith, love, hope, obedience, feare, ſervice of God, and the like, ought to be, which are not to bee applyed to infants, deaf and dumb perſons, mad men, fooles, or any that are uncapable, but to ſuch only as have underſtanding, and are arrived at capacity ſufficient to apprehend the ſame.

Examples are frequent, I will inſtance in ſome few.

Without faith it is impoſſible to pleaſe God. Heb. 11. 6.

Ro.14.23. Whatſoever is not of faith is ſin.

Joh. 3.18. He that believeth not is condemned already.

Joh. 8.47. He that is of God heareth the word of God, &c.

Theſe and the like places are to be read with their due limitations, and not to be ſtrictly & generally applyed according to their literall conſtruction; for ſuch is the lenity of Almighty God, that unto things altogether impoſſible he bindeth no man; nor is he to bee reputed ſo hard a Maſter that he will expect to reap, where he hath not ſowed, or gather where hee ſtrewed nothing.

Joh. 3. 5. If that place of St. *John* (except a man be born of water) already inſiſted upon, be now alleadged in oppoſition, the vindication will be eaſy, and the literall ſenſe ſo far maintained, as naturall equity will allow, which muſt needs determine the words there to bee intended of ſuch, as when they may be baptized ſleight and contemn it, not of ſuch as either want diſcretion or opportunity for election, and therefore cannot be capable of offending in the ſame manner with thoſe, which have the advantage of both.

In further purſuance of our purpoſe, we may

may warrantably conclude, that God hath not exactly tied ſalvation to the ſacrament, becauſe he required not the circumciſion of Infants untill they were 8 days old: for it had been a hard thing in the Lord to have given command for the deferring of it but an hour, if the Child dying had periſhed without it.

In which conſideration it is alſo obſervable, that *David* lamented more the death of his ſon *Abſolom*, then for his Child that dyed before the eight day: which argues, that he was not altogether without hope concerning the Infant, but rather that he had a faithfull aſſurance of its happineſſe, as his expreſſions evidence, where he appeaſed his ſorrow upon this conſideration, I ſhall go to him, but he ſhall not return to mee. 2 Sam. 12. 23.

Moreover, wee know the promiſe was thus, Shewing mercy unto thouſands, though viſiting in wrath but unto the third and fourth generation. Exod. 20. 5, 6. (*I*).

The Covenant is made not only with *Abraham*, but his ſeed alſo. Gen. 17. 7.

The promiſe is not only to thoſe whom God ſhall call from afar off, but to their children likewiſe. Act. 2. 39.

If the root be holy, ſo are the branches, ſaith the Apoſtle. Ro. 11. 16.

Gen.25.23. Mal.1.2,3. Rom.9.12, 13. *Iacob* being yet in his mothers belly, was beloved of God, & obtained the bleſſing.

1 Cor. 7. 14. And for farther confirmation of this point it is affirmed, that if either of the parents do believe, their children are to bee reputed holy. Which place (ſaith my Interpreter) doth both deſtroy the opinion of them that would not have Children to be baptized, and their conceit alſo that would make Baptiſme the very cauſe of Salvation; for the Children of the Faithfull are holy by vertue of the Covenant, even before Baptiſm, to which Baptiſme muſt be added in reſpect of the command, as the ſeal and character of that holineſſe. Not that the Children of believing Parents are without ſin, or that grace is derived from their baptized parents by propagation, or that God by Covenant and promiſe is tyed to ſave them in meer regard of their Parents belief, but upon this advantagious conſideration, that ſeeing to all profeſſors of the name of Chriſt, this preheminence, above Infidels, is freely given, that the fruit of their bodies bringeth into the world with it a preſent intereſt and right to thoſe means, wherewith the Ordinance of Chriſt is that his Church ſhall bee ſanctified;

fied; It is not to be thought that he, who as it were from heaven hath nominated and deſigned them unto holineſſe by ſpecial priviledge of their very birth, ſhould himſelf deprive them of regeneration and imward grace, only becauſe neceſſity depriveth them of outward Sacraments, without any averſneſſe or oppoſition of their own.

Suſceptus a Chriſto, Chriſtumq; ſuſcipiens non idem poſt lavacrum, qui ante Baptiſmum fuit, ſed corpus regenerati fit Caro Crucifixi. Leo. (A.)

Caro abluitur, ut anima emaculetur. Tert. (B.)

Homo per aquam baptiſmi licet a foris idem eſſe videatur, intus tamen alter efficitur, cum peccato natus, ſine peccato renaſcitur, prioribus perit, ſuccedentibus proficit, deterioribus exuitur, in meliora innovatur, perſona tingitur, & natura mutatur. Euſeb.

Inſtitutio ſacramentorum, quantum ad deum authorem, diſpenſationis eſt, quantum vero ad hominem obedientem, neceſſitatis, quoniam in poteſtate Dei eſt præter iſta hominem ſalvare, ſed in poteſtate hominis non eſt ſine iſtis ad ſalutem pervenire. (C.)

Quid autem valeat, aut quid agat in ho-

mine corporaliter exhibita ſanctificatio ſacramenti difficile eſt dicere, niſi tamen plurimum valeret, non ſervi Baptiſmum dominus accepiſſet.

(E.) *Minime ſunt mutanda quæ inter certam relationem ſemper habuerunt.*

(F.) *Gratia Dei non eſt alligata ſacramentis, commune eſt lavacrum generationis, ſed ipſa gratia non omnibus communis eſt.* Aug.

Joh. 3.8. *Spiritus ubi vult ſpirat, ſic eſt omnis qui renaſcitur.*

Fideles ſalutem ex iſtis elementis non quærunt, licet in iſtis quærunt, non enim iſta tribuunt quod per iſta tribuitur, Hugo.

(G.) *Tolle aquam & non eſt baptiſmus, tolle verbum & non eſt Baptiſmus.* Aug.

Mundatio igitur nequaquam fluxo, & labili tribuitur Elemento niſi adderetur in verbo. Id.

(H.) *Converſio cordis poteſt ineſſe non percepto Baptiſmo, ſed contempto Baptiſmo non poteſt.* Id.

(I.) *Sane ſi in Milleſimam, quomodo non in primam?*

OF

Of Infants Baptiſme.

IF there be any benefit in Baptiſme (as hath been already proved) then certainly the delaying of it (although it were warrantable) cannot be commendable.

God hath ordained Baptiſme in favour of mankind, and to reſtrain favours is an odious thing; to enlarge them, acceptable both to God and Man.

Can it be either a prejudice to Gods glory, or an injury unto our ſelves, to diſpenſe the graces which God hath beſtowed upon us?

Nay rather there ſeemeth to be as great a neceſſity of adminiſtring the Sacrament of Baptiſme, as there is of receiving it, for when we withhold any in our power from the ſame, our ſtrictneſſe and nicety therein

therein may redound to our own prejudice, although it procure no diſadvantage to them towards whom wee ſhew it.

This may appear by the example of
Exo.4.24. *Moſes*, whom God puniſhed with extream ſickneſſe for neglecting the Sacrament of Circumciſion (the type of Baptiſme) upon his ſon, although hee did not at all afflict the innocent, whoſe Circumciſion *Moſes* had overlong deferred; whereby we may ſufficiently underſtand, that they, whom Gods owne mercy ſaveth without us, are notwithſtanding as much as in us lieth, even deſtroyed (as I may ſo ſpeak) when under unſufficient pretences wee defraud them of ſuch ordinary outward helps, as are in our power, and we ought to adminiſter.

How God was afterwards ſatisfied with
Ver.26. what was done, (though performed by *Zipporah*) appears by his acceptation of the accompliſhment, in *Moſes* recovery.

In like manner we find that Chriſt was diſpleaſed with his Diſciples for not ſuf-
Mar. 10. 4. fering little children to be brought unto him, adding this charge, that they forbid them not, for of ſuch (ſaith hee) is the Kingdom of God.

Let

Let us not therefore obſtinately oppoſe the free grace and mercy of God, who ſent his Son to ſeek ad to ſaye that which was loſt, by denying him to ſave of what age, and by what means he pleaſeth. (A).

For who dares pretend ſo much acquaintance with the unſcrutable myſtery of our ſalvation (the undoubted prerogative of the Almighty alone) as to determine that by Baptiſme thoſe ſins may not bee remitted, which for the neglect thereof may be puniſhed. (B).

Let us therefore avoid all curious and profane inquiſition beyond the compaſs which God hath revealed unto us, and with religious reverence ſtand amazed at his wonderfull wiſdome, and ſay with the Apoſtle, O the deepneſſe of the riches of his wiſdom and knowledg, how unſearchable are his judgments, and his wayes paſt finding out! Ro.11.33.

It is the advice of S. *Auſtin*, that whoſoever hath either a child of his own, or one that is but born in his houſe (without any nearer relation) he ſhould by no means defer to bring it to baptiſm, for it is an act of injuſtice, ſaith he, that a thing which is beleft to be of ſo great and excellent (C.)

cellent importance, ſhould either bee negligently performed, or more tardily executed then conveniency doth require.

Gregory Nazianzen alſo having put the queſtion, preſently anſwers himſelf after this manner. What wilt thou ſay of Infants, that neither experimentally know the grace of Baptiſm, nor the loſſe by want thereof, ſhall wee baptize them? Yes, by all means, ſaith he, for it were better that they ſhould bee ſanctified, though they are not ſenſible thereof, then to go out of this world without the ſeal and badge of their initiation into Chriſtianity.

Let us not therefore bear ſo unthankful minds towards God, as not to acknowledge it even amongſt the greateſt of his endleſſe mercies, that by making of us his own poſſeſſion ſo ſoon, many advantages, which Satan otherwiſe might take, are certainly prevented, and the firſt thing whereof we have occaſion to take notice is, how much hath been done already to our great good, though altogether without our knowledge.

Non itaq; miſericordiæ gratuitæ pertinaciſſima adverſetur inſania. Sinant filium hominis in qualibet ætate quærere & ſalvum facere quod perierat, nec de inſcrutabilibus judiciis ejus audeant judicare, cur in una eademque cauſa, ſuper alium venit miſericordia ejus, ſuper alium manēat ira, &c. Aug. (A.)

Quis eſt enim tam vecors, qui ea neget per baptiſmum poſſe dimitti, quæ ſine baptiſmo dicit poſſe puniri? Id. (B.)

Quia non eſt juſtum ut res quæ tam magna, tam præclara creditur, negligenter, aut tardius quam expedit, requiratur. Id. (C.)

The

The Antiquity of Infants Baptiſme.

ALbeit Religion is not ſo much to be weighed by time as by truth, neither is it ſo materiall to enquire when it began, as why it is to be continued; yet it cannot bee denyed (which (a.) *Tertullian* doth averre) that the antiquity of Religion doth much conduce to teſtifie the verity thereof, and the longer time it hath had of continuance the more it claims our obſervance, and binds us to obedience.

Yet ſuch is the perverſe peeviſhneſſe of this preſent age (wherein zeale hath drowned charity, and ſelf-conceit meekneſſe) that thoſe rites and ceremonies of the Church, which are the ſelf ſame now that they were when holy and vertuous men maintained them againſt prophane and

and deriding adverſaries, her own children have at this day in deriſion, contrary to that rule of S. *Auſtin* (which is approved of by our beſt Divines) that whatſoever the Church univerſally holdeth, being not the decree of any Councell, but received beyond preſcription, that wee may of right determin to be no leſs then Apoſtolicall. (B.)

What long experience of all ages hath found profitable, let not us condemn as follies and toyes, although ſometimes we cannot give an exact account and reaſon of it. For they who wilfully oppoſe thoſe rites and ceremonies which are eſtabliſhed in the Church (and are no wayes repugnant to the word of God) and continue in their oppoſition to the ſame, deſerve no better denomination then to bee termed the ſeed of the Serpent (that Sower of Sedition) and enemies to peace and perfect union. For which we have a warrant from the Word of God, Chriſt himſelf commanding us to hold them as Heathens and Publicans that refuſe to hear the Church. Mat. 18. 17.

God is both author and avenger of his holy Miniſtery, He that receiveth you, receiveth me, ſaith Chriſt, he that heareth Mat. 10. 40.

you,

Lu.10.16. you, heareth me, and he that deſpiſeth you deſpiſeth me.

Heb. 13. 17. Wherefore ſaith S. *Paul*, obey them that have the overſight of you, and ſubmit your ſelves, for they watch for your ſouls as they that muſt give an account, that they may doe it with joy and not with griefe, for that is unprofitable for you.

From whence S. *Bernard* preſcribes this golden rule, that we muſt obey him as god who is in the place of god, in thoſe things (C.) which are not againſt God. And S. *Auſtin* ſeconds him to the ſame purpoſe, Where the voice of God is dumbe and ſilent, there the voice of the Church muſt be attended.

We have then a moſt forcible argument (able to convince the conſcience of any ingenuous chriſtian) drawn from the conſent of the univerſal Church, & teſtified by their conſtant practiſe, of admitting Children to Baptiſme, even from the Apoſtles dayes to this preſent time.

I preſume there is no man doubteth but that the Apoſtles were inſpired by the holy Ghoſt. And that the primitive Church had the firſt fruites thereof in a more plentifull meaſure, then we now have,

have, wil follow from our Saviours promiſe to ſend them a comforter (to ſupply his abſence) which ſhould guid them into all truth, from which in the later times ſome ſhould depart, giving heed unto ſpirits of Errour, and doctrines of devills, which ſhould practiſe the art of diſguiſed perſons, and ſpeak lies through hypocriſie. Upon which conſideration we are commanded to ask for the old way, which is the good way, and walk therein, that ſo we may find reſt for our ſouls. Alſo to enquire of the former age, and prepare our ſelves to ſearch of our fathers, for we are but of yeſterday, and are ignorant. Whereby it appears that it is not warrantable to conſent to our own conceits only, but to be confirmed by their examples that went before us. Again, to enquire now of the dayes that are paſt, which were before us, to remember the dayes of old, and conſider the years of ſo many generations.

Joh. 16. 7, 13. 1 Tim. 4. 1, 2. Jer. 6. 16. Job 8. 8, 9. Deu. 4. 32. Deu. 32. 7.

But if any man be contentious (*i. e.* if he will not ſubmit his judgment to the Church, and be at peace and unity with the ſame, but tear in pieces that ſeamleſſe coat of Chriſt) we have no ſuch cuſtome, neither have the Churches of God. 1 Cor. 11. 16.

That it was the practiſe of the Apoſtles to baptize Infants (to leave the evidence of Scripture for a fitter place) wee have the teſtimony of *Origen*, who lived within two hundreth years next after Chriſt.

Hee having occaſion to alleage thoſe
Pſal. 51. 5. words of the *Pſalmiſt*, (Behold I was born in iniquity, and in ſin hath my Mother
(D.) conceived me) addeth thereunto, that for this reaſon the Church hath received a tradition from the Apoſtles to adminiſter Baptiſm to little Infants.

And S. *Auſtin*, who lived within four hundreth years after Chriſt, writeth after this manner,

(E). The conſtant cuſtome of our Mother the Church in baptizing Infants is no way to be rejected, nor by any means to be thought ſuperfluous, becauſe it is an Apoſtolicall tradition, otherwiſe indeed it would admit debate, and were very juſtly to be ſcrupled at.

For the continuance of it ſince, the Hiſtory of all ages of the Church confirms it, neither can there be brought any one inſtance in any Church in the whole world, that denyed Baptiſme to Children untill the ſect of Anibaptiſts aroſe

in

in *Germany*, ſince the Reformation began there in the dayes of King *Henry* the Eight.

Biſhop *Jewell*, upon occaſion of controverſie writing to Mr. *Harding*, tells him that the Anabaptiſts were a kind of people, which hee was not acquainted with, they find harbour (ſaith hee) amongſt you in *Auſtria*, *Sileſia*, *Moravia*, and ſuch other Countreys where the Goſpel of Chriſt is ſuppreſſed, but they have no acquaintance with us either in *England*, *Germany*, *Franse*, *Scotland*, *Denmarke*, *Sweden*, or any other place, where the Goſpel of Chriſt is clearly preached. In *Anno* 1571.

And whereas it is alleaged by ſome of them blaſphemouſly, to be the mark of the Beaſt, to come from Antichriſt, and particularly from Pope *Innocent* the third, who lived about the year 1200 Let them take notice what is affirmed both by *Origen* and *Gregory Nazianzen*, *viz.* that it it was ever the practiſe of the *Greek* Church, to whom S. *Paul* himſelf preached, and whoſe cuſtome it is yearly to excommunicate the Pope.

S. *Jerome* alſo maketh mention of it in his third book againſt the *Pelagians*, and in his Epiſtle to *Læta*.

St. *Cyprian* in an Epiſtle to *Fidus* delivereth the ſame doctrin, with the conſent of 66 Biſhops for confirmation of the ſame. And learned Mr. *Calvin* affirms it to be an holy inſtitution, alwaies obſerved and continued in Chriſts Church. Moreover, it was the finall decree of the Councel of *Carthage*, many hundred yeers before the time of *Innocent* the third, that if any man ſhall deny baptiſm to little (F.) Children ſo ſoon as they are born, let him be anathematized. *Cyrill* alſo upon *Leviticus* approveth the ſame; And *Eraſmus* (to mention no more) wondered what evill devill entred them, who forbid the baptizing of Infants, which had been uſed by the Catholick Church for above fourteen hundred yeers.

Whereby it is evident, that the verity of Antiquity is on our ſide, and that the Anabaptiſts have nothing for themſelves, but fictions and fond imaginations, being driven for want of reall aſperſions, to pretend the baptiſme of little Children to be the Popes commandement.

(A.) *Illud optimum, quod & primum.*

(B.) *Quod univerſa tenet Eccleſia, nec Concilii inſtitutum, ſed ſemper retentum eſt, non niſi*

nisi authoritate Apostolica traditum rectissime creditur. Aug.

In quibus nihil certi statuit scriptura, (C.)
mos Populi Dei, & instituta majorum pro lege tenenda sunt. Aug.

Propter hoc Ecclesia, ab Apostolis traditio- (D.)
nem accepit parvulis Baptismum dare. Orig.

Consuetudo Matris Ecclesiæ in baptizan- (E.)
dis parvulis nequaquam spernenda est, neque ullo modo superflua deputanda, nec omnino credenda, nisi Apostolica esset traditio. Aug.

Consuetudo illa ab eorum traditione exor-
dium sumpsisse credenda est, sicut sunt multa quæ universa ecclesia tenet, & ob hoc ab Apostolis præcepta bene credunt, quanquam scripta non reperiuntur. Id.

Quicunq; parvulos recentes ab uteris (F.)
Matrum Baptizandos negat, Anathema sit. Conc. Carthag.

That Baptiſme did ſucceed in the place of Circumciſion; With due inferences thereupon.

IT is the opinion of S. *Auſtin*, and all ſound Divines whatſoever, that the ſacrament of Baptiſm doth anſwer that of Circumciſion, as the ſacrament of the Lords Supper doth the Paſchall Lamb. For that the Apoſtles, as we find, did attemperate, and in ſome meaſure proportion all their proceedings to the ſhadowes and figures of the Old Teſtament.

This S. *Paul* doth plainly teſtifie in his Epiſtle to the *Coloſſians*, where he argues that Circumciſion is now no longer to be retained, as being of no uſe in the new Church, which hee proves by two reaſons.

reaſons. Firſt, becauſe we have Circumciſion not made with hands, that is, ſpirituall in Chriſt, for now is accompliſhed and fulfilled in him that which was by Circumciſion prefigured and ſhadowed, ſo that without it wee are circumciſed within by the vertue of Chriſt. Col. 2. 11. Rom. 2. 29.

His ſecond reaſon why wee need not that external ſign which our fathers had, is, becauſe Baptiſme now hath the ſame ſignification and uſe that Circumciſion had, being a moſt effectuall pledge and witneſſe of our inward reſtoring and renewing; ſo that being Baptized wee are compleat in Chriſt, not wanting Circumciſion, as the words doe directly imply: This only is the difference, that Baptiſm is the ſign of the thing exhibited, which Circumciſion prefigured before it was exhibited. Col. 2. 12. (B.)

Moreover, that Baptiſm was ſubſtituted in the room of Circumciſion, the common end to both theſe Sacraments convinceth, for they both are a ſign of our adoption into the people of God, and a ſacrament of our admiſſion into the Church. Circumciſion was inſtituted to be a ſeal of the righteouſneſſe of faith, and for the ſame end alſo is Baptiſme in- Rom. 4. 11.

1 Pet. 3. 21. ſtituted to be a ſeal of the Covenant of Grace and the free remiſſion of our ſinnes by faith; not that the materiall water of Baptiſm ſaveth us, as thoſe waters which bare up the Ark ſaved *Noah*, but becauſe Chriſt with his inward vertue, which the outward Baptiſme ſhadoweth, preſerveth us being waſhed. And why in theſe reſpects the Children of the faithfull under the Goſpel are not as capable of Baptiſm, as thoſe under the Law were of Circumciſion, the Anabaptiſts never yet could, (c.) nor ever can bee able to yeeld ſufficient reaſon.

If they alleage, that theſe cannot bee taught, I anſwer, neither could they. That theſe know not what is done to them, nor have any ſenſe of the Sacrament; neither had they, ſave that they felt the pain of the knife, as theſe doe the coldneſſe of Gal. 3. 29. water. Were they the ſeed of *Abraham* according to the fleſh? theſe are the ſeed of *Abraham* according to the promiſe, of which Baptiſme is a ſign, and the force of Baptiſme dependeth upon the promiſe, therefore wee may by no means deny the ſign to thoſe to whom the things thereby repreſented are given. For if God made Infants partakers of Circumciſion, be-

cauſe

becauſe the promiſe was made to *Abraham* and his ſeed, why ſhall we not ſay the ſame of Baptiſme, ſeeing it is inſtituted for us in ſtead of Circumciſion, and Chriſt the foundation of both, the ſame thing alſo figured in both, namely, Regeneration? Therefore let all thoſe that embrace the promiſe, offer their children alſo to the Church to be ſigned with the ſign of mercy.

If they object, that for the circumciſing of Infants there is an expreſſe command, but not ſo for baptizing them. I anſwer with *Muſculus*, that upon due examination this wil rather appear for us then againſt us. For in that we find a peculiar command of God extant, for conſigning the Infants of the faithfull unto the covenant of grace, and incorporating them into the Church of God, wee are fully aſſured of his will touching the manner of adminiſtration of the ſacraments of our firſt admiſſion, which otherwe ſhould not have been.

And ſince it is plainly expreſſed that the Infants of the faithfull (whoſe father *Abraham* is) are partakers both of the grace and ſign of the Covenant, and that it is not read that ever it was taken away Gen. 17. 12, 13, 14. (D.)

or

or repealed, what need is there after ſo manifeſt expreſſement of it in the Old, to ſeek another command for it in the New Teſtament? Nay rather his not prohibiting is a ſubſtantiall argument for our adminiſtration of it according to his firſt direction; and foraſmuch as Chriſt did command nothing ſpecially of it, what ſhould be done with the Infants of the faithfull under the Goſpell, hee doth ſufficiently ſignifie to his Apoſtlet, as *Jews* and brought up amongſt *Jews*, that he taketh not away that grace, whereby he would be the God not only of them which beleeved, but of their ſeed alſo, and would have the ſame ſigned up by the ſignet of his Grace, which is Baptiſme.

Qui non vetat, cum poteſt, jubet.

Chriſt came to fulfill the promiſes, not to diſſolve them, neither is the grace of God to his people leſſened or ſtraitned more ſince the coming of Chriſt in the fleſh, then it was before; to affirm this were highly to derogate from the grace of God, the fulneſſe of Chriſt in his Goſpell, and can be no leſſe then a diminution to the comfort and conſolation of a Chriſtian. Nay, it were execrable blaſphemy (ſaith Mr. *Calvin*) to thinke that Chriſt

(E).

Chriſt ſhould abridg thoſe priviledges to the children of the faithful under the Goſpell, which God granted to them under the Law.

God entred into a Covenant with the *Jews*, which did alſo actually involve their children, and gave them a ſign to eſtabliſh the ſame, and ſhall we think that his affection is not extended in as large a meaſure to the Church as it was to the Synagogue, or that the mercies of the Goſpell are more reſtrained then the mercies of the Law, he having made a covenant with the Infants of *Iſrael*, and none with the children of Chriſtian parents, or if he hath, yet muſt we want the comfort of its conſignation? for unleſſe our children are to be baptized, and ſo intituled to the promiſes of the New Teſtament, as the *Jewiſh* babes were by Circumciſion, this mercy which appertaineth to Infants is ſo ſecret and undeclared, that we want much of that mercy in outward teſtimony, which gave them ſatisfaction and aſſurance.

That Chriſt gave no command againſt it, and therefore that children ought to be baptized, is an argument uſed alſo both by *Bucanus* and others, the ſtrength (F).

whereof

whereof depends upon the perfection and sufficiency of the Scripture, which contains all things necessary both for knowledge and practise, either in particulars or generalls, directly, or by consequence. Therefore nothing is unlawfull, but it is forbidden, and nothing necessary, either to be known or done, but it is therein expressly or implicitly revealed & commanded. In farther answer to their argument of (*non legitur*) you have no scripture for it, let me ask them, where they find women by name admitted to the Lords Supper? (and the consequence of the legality of the one, is as apparent, as of the other). Or where doth the New Testament command literally the sanctifying and keeping holy the eight day from the creation, or the first day of the week, called now the christian Sabbath? Or where do they find the rebaptizing of any required, which were baptized in their infancy (although it be their own generall practise, from whence their title proceeds)? Again, where doe they read that the Apostles where baptized, for Christ himself baptized none? Therefore to argue from the not written, to the not doing, argues a great deal of weakneſse and wilfull presumption. It

Joh. 4. 2.

It is true, that for Baptiſme we have no day ſet, as the *Jewes* had for Circumciſion, therefore in the judgment of *Calvid*, we have the greater liberty. And in the meaning of the law of Chriſt, it belongeth unto Infants capable thereof (which are the Infants of beleevers only) even from the very inſtant of their birth: for wee have it by common experience, that in all obligations, where no certain day is fixed, the ſatisfaction is preſently due. (G).

If any urge the practiſe of the Apoſtles for baptizing men arrived at years of diſcretion, let them take notice, it is our practiſe now, when we admit of a ſtranger, not born within the pale of the viſible Church, and alſo to require an account of his faith before we receive him (as the Apoſtles did) becauſe hee is of age ſufficient to render it. Let them remember alſo to put a difference between a church not conſtituted, and a church already conſtituted: In the firſt thoſe that are of a competent age and capacity muſt be firſt taught, and afterwards if they doe beleeve, be baptized, firſt themſelves, and then their children (as in the caſe of Circumciſion). But in the

Inter Eccleſiam conſtituendam, & conſtitutam.

the latter (a Church already ſetled) where men profeſſe the chriſtian faith, and the Goſpell of Chriſt, there Infants muſt firſt be baptized, and afterwards taught, when they are capable of it. According to the expreſſe dictate of our Saviour Chriſt, Goe and make Diſciples of all Nations, (for ſo the word (μαθητευσατε) imports) baptizing them in the name of the Father, and the Son, and the Holy Ghoſt, (διδασκοντες) teaching them to obſerve all things whatſoever I have commanded you.

Mat. 28. 19,20.

When *Abraham* was commanded to circumciſe every Male in his family, no doubt but the men of his houſhold (which were of diſcretion) were firſt inſtructed concerning the ceremony, which cannot be ſuppoſed of *Iſaac*, who was circumciſed at eight dayes old; Why then may not babes bee baptized now unto future faith and repentance, as well as the children of the *Jewes* were circumciſed to future faith and repentance?

Gen. 17. 10,12.

Gen. 21. 4.

The Apoſtles could not otherwiſe demean themſelves, but that they muſt firſt preach the Goſpell to thoſe that were of capacity to receive it, requiring faith and

and repentance of them, ſo to eſtabliſh the beginning, and lay the foundation of the Church of perſons ſo qualified, and after not to exclude their children from the priviledge to bee reckoned Members of the ſame, and diſtinguiſhed by Baptiſme to that end and purpoſe. What advantage elſe hath the children of beleeving parents, above thoſe of unbeleevers, or what is the profit of baptiſme? Rom. 3. 1.

For further ſatisfaction in this point, the rule which *Brentius* obſerves is not to be rejected, examples, ſaith he, are no infalible patterns for us to proportion our tranſactions by, the Word of God only hath that priviledge. (H.)

Now the command of Chriſt is, Go and baptize all Nations; and why ſhall wee adventure to exclude children from the number? (I).

When *David* exhorteth all people and all Nations to praiſe the Lord, he afterwards thus explains himſelf, Young men and Maidens, Old men and Children, let them praiſe the name of the Lord. For out of the mouths of babes and ſucklings haſt thou ordained ſtrength, and made perfect the praiſe. Pſa. 117. 1. Pſal. 148. 12, 13. Pſal. 8. 2. Mat. 21. 16.

When

Gen. 18. 18. When God publiſhed his promiſe to *Abraham*, that in him ſhould all the Nations of the earth be bleſſed; it is evident, that Children were comprehended within the number, for in another place Gen. 12. 3. it is thus more plainly expreſſed, In thee ſhall all the families of the earth bee bleſſed. Whereby it appeares, that in ſcripture phraſe the word Nation compriſeth children alſo.

(K.) Where the command is univerſall it is ſuperfluous to expect the rehearſall of Mat. 11. 28. each particular. Let it ſuffice that Chriſt himſelf calleth all unto him; he is the Sa- 1 Tim. 4. 10. viour of all men, ſpecially of them that beleeve. He died for all. It being the 2 Cor. 5. 15. grace of God that he ſhould taſt death Heb. 2. 9. for all men. Who will that all men 1 Tim. 2. 4. ſhall be ſaved, and come to the knowledg of the truth. And ſince Chriſt is pleaſed to be ſo large and bountifull in the promiſe of his grace, it becomes not us to be ſuch niggards in the diſtribution of the ſign, as to reſtrain it to thoſe only that actually doe beleeve, or perſonally attaine the knowledge of the truth.

To enquire yet a little farther, it is no good argument to ſay, that becauſe the Apoſtles

Apoſtles baptized ſuch as were of full age, therefore they baptized no Infants, for then we muſt, by the ſame reaſon, conclude, that becauſe God is called the God of the *Iſraelites*, he is not alſo the God of the *Gentiles*. Or that the *Gentiles* doe not belong unto him, becauſe the promiſe is made to *Abraham*, and his ſeed only: And that becauſe the heart of the King is in a more peculiar manner ſaid to bee in the hand of the Lord, therefore the hearts of other men are not in his hand alſo.

Did the Apoſtles themſelves at the publiſhing of the Goſpel through the world baptize only the houſholders which beleeved? did they not baptize whole houſholds likewiſe?

As *Lydia* and her houſhold. Act. 16. 15.

The Jailor and all his, or all that belonged unto him (as it is in another Tranſlation.) 33.

And laſtly, the houſhold of *Stephanas*.

In like manner *Abraham* himſelf believed before he was circumciſed, but after that all the Males of his houſe were admitted likewiſe.

If it be objected, that there is no expreſs mention made of children in any of theſe

families before recited; I anſwer, that neither are ſervants of either ſex named, nor any perſons of any relation whatſoever, particularly and diſtinctly nominated, of which theſe families ſhould conſiſt, yet can it not be ſuppoſed but that there were of both ſexes and conditions in ſome of thoſe families, if not in all. Neither is it credible, that in all thoſe families ſo much bleſſed by God, and converted to the Chriſtian faith, there ſhould be no women fit to bear children, but all prove barren and unfruitfull.

Now if there were any children and the Apoſtle had not baptized them, he would undoubtedly have taken ſome occaſion to have excepted them, as he did others in
1 Cor. 1. 14. the like caſe. I thank God I baptized none of you, &c.

Moreover that the word Houſhold or Houſe implyeth all within the houſe, whether children or others, will eaſily appear by the extent of the word in other places of Scripture where there is occaſion to make uſe of it.

Gen. 30. 19, &c. When *Leah* had born many children to *Jacob*, he began as the order of nature re-
1 Tim. 5. 8. quireth, to conſider of providing for them, and to that purpoſe began to plead with

with *Laban*, and tell him what service hee had done him, for the little which he had before hee came was increased to a multitude, adding this in the conclusion, And now when shall I provide for mine own house also? Gen. 30. 30.

Pharaohs injunction to *Joseph* to bid his brethren that they bring their father and their households and come to him, is explained in the next verse, to extend to their wives, their children, &c. as is evident also in the Chapter following. Gen. 45. 17, 18, 19. Verse 19. Gen. 46. 5, 6, 7.

Lastly (to omit other instances) when *David* sets forth the goodnesse of God in generall terms, saying, He will blesse the house of *Israel*, he will blesse the house of *Aaron*, he presently descends to particulars, He will blesse both small and great, you and your children. Ps. 115. 12. Ver. 13, 14.

Since therefore our Saviour Christ hath not only in generall words invited all, but by particular acceptance hath given us a warrant to bring even Babes unto him, let us neither hazzard his displeasure, nor adventure their or our own prejudice, by detaining any from him (so far as is in our power) or rebuking those that would do their duty herein. And how can Τὰ βρέφη. Lu. 18. 15.

infants bee ſaid more properly to come, or to be brought to Chriſt then by Baptiſme?

There remains yet one objection. If Baptiſm ſucceed Circumciſion (ſay they) then are Male children only to bee baptized. To which I anſwer, that no parallel holds in all particulars. By Circumciſion was teſtified the ſanctification, which did agree both to men and women, though the bodies of Men children only were imprinted, becauſe by nature only capable of it, yet ſo that the women alſo were through them after a ſort partakers and companions of the Circumciſion. The caſe is otherwiſe in Baptiſme, both are alike capable of it, and both alike to bee partakers of it. Let it ſuffice therefore that although it doe not ſucceed Circumciſion in every circumſtance, yet they agree in the thing ſignified, which is the inward myſtery, in the promiſes, the end, the uſe and efficacy.

Nullum ſimile quatuor pedibus currit.

Wherefore we will conclude that in effect the ſacraments of the Old fathers were all one with ours, for they had reſpect to Chriſt only, who offered himſelf to them in divers ſhadows, according

as the Apoſtle mentioneth their being under the cloud, and paſſing through the ſea, where he maketh that a type of Baptiſme, ſaying, they were all baptized (as to the outward ſign) in the cloud, and in the ſea, none excepted; where it is obſervable, that upon a particular enumeration they are computed to bee about ſix hundreth thouſand men on foot, that were men, beſide Children. 1 Cor. 10. 1. Verſe 2. Exo. 12. 37.

Now we know that the truth or antitype is larger then the type, and of greater conſequence, therefore wee cannot otherwiſe determine but that Baptiſme ought without all diſpute or controverſie to be conferred on Infants alſo under the Goſpell.

Venit Chriſtus & dedit nobis ſecundam circumciſionem per Baptiſmum regenerationis, & purgavit animas noſtras. Orig. (A.)

Illa fuerunt promiſſiones rerum complendarum, hæc ſunt indicia completarum. Aug. (B.)

Hic aqua adverſariis ſemper hæret. Dr. Featley. (C.)

Si quiſq; in hac re auctoritatem divinam quærat veraciter conjicere poſſumus quid valeat in parvulis ſacramentum baptiſmi ex circumciſione carnis. Aug. (D.)

(E). *Niſi forte arbitramur Chriſtum ſuo adventu patris gratiam minuiſſe, aut decurtaſſe, quod execrabili blaſphemia non vacat.* Calvin.

(F). *Infantes ſunt baptizandi, quia nuſquam prohibetur.* Buchan.

(G.) *In omnibus enim obligationibus ubi dies non ponitur, præſenti die debetur.*

(H.) *Exempla non ſunt Canones rerum agendarum, ſed verbum Domini omnium rerum Canon eſt.* Brent.

(I). *An non pueri inter gentes comprehenduntur?* Iſid.

(K). *Univerſali mandato poſito pars ejus negari non debet.*

An-

Antipædobaptiſme examined.

THis Error of the Anabaptiſts (for they have many) is grounded upon ignorance, they not knowing what Baptiſme is, and therefore pretending faith and repentance only to be the eſſence of it, which becauſe children are not capable of, they are not ſay they to be baptized.

To this purpoſe they produce ſeverall places of ſcripture, which (*prima facie*) ſeem to conduce much to their intent, As,

Repent and be baptized every one of you. Act. 2. 38.

Hee that ſhall beleeve and be baptized, ſhall be ſaved. Mar. 16. 16.

And becauſe faith cometh by hearing, they inſiſt alſo upon theſe words, Goe and teach all Nations, baptizing them Ro. 10. 17. Mat. 28. 19.

them in the name of the father, &c.

Now becauſe repentance, faith, and teaching are in the order of the words ſet before baptizing, they are apt to conclude that they have their end, and upon this preſumption deny baptiſme to all that are not capable of the premiſes.

To which I anſwer, firſt, that although Infants are not capable of repentance, inſtruction, or the like, becauſe therein they muſt be active, yet may they be capable of baptiſm, becauſe therein they are meerly paſſive. As it was in Circumciſion, which although it were a ſign of repentance, and a ſeale of faith, yet were Infants circumciſed.

Jer. 4. 4.
Rom. 4. 11.

And what if wee ſay with Mr. *Calvin*, that Infants are baptized to repentance, and faith to come? which two, although they be not as yet formed in them, yet the ſeed of both lieth hid in them, through the ſecret operation of the Spirit, whoſe fruit ſhall afterwards appear.

And whereas they require actuall faith and repentance as neceſſary to baptiſme, they cannot but know, that actuall faith and repentance is as much required in ſcrip-

ſcripture phraſe to juſtification and ſalvation as to baptiſme.

Except yee repent yee ſhall all likewiſe periſh. Luk. 13. 3.

Repent therefore and be converted, that your ſins may be blotted out. Acts 3. 19.

A man is juſtified by faith. Rom. 3. 28.

Hee that beleeveth ſhall not bee damned. Mar. 16. 16.

Without faith it is impoſſible to pleaſe God, for he that cometh to him muſt beleeve, &c. Heb. 11. 6.

Now if the want of actuall faith and repentance, even in the judgment of the Anabaptiſts themſelves, doth not debarre children from juſtification and ſalvation, why ſhould it any more debarre them from baptiſme?

And ſeeing that the bleſſing of *Abraham* is come upon the *Gentiles*, even the covenant of grace not abrogated, but continued and confirmed, and God having ordained a law that children ſhould be within the covenant, and have the initiall ſeal thereof, let them ſhew where that law is repealed, ſo that children may not as well have the initiall ſeal under the Goſpel, unleſſe by the coming of Chriſt they are debarred from ſome manifeſta- Gal. 3. 14, 15, 17, 29. Gen. 17. 7, 10, 11, 12, 13, 14.

tion

tion of Gods grace to them, which before they were partakers of (as hath been already urged).

Heb. 8.8. 13. That Covenant or Teſtament, which the Apoſtle ſpeaks of, as the Old Teſtament abrogated, was not in reference to the Covenant made with *Abraham* (which Gen. 17. 7. Jer. 32. 40. Iſai. 61. 8. was the eſſentiall covenant of grace) for how could it then be termed, an Everlaſting Covenant?

Heb. 8.9. Jer. 31.32. But in reference to that which he made with the *Iſraelites*, when hee took them by the hand to bring them out of the land of *Egypt*, which covenant they brake. For the ſame Apoſt. explaining himſelf afterwards Heb. 9. 1. 10. telleth us wherein that firſt teſtament did conſiſt, namely, in meats and drinks, and divers waſhings, and carnall rites only, which were enjoined untill the time of Reformation. So that although it bee termed a New Teſtament, yet it was before promiſed, and to it thoſe outward things had reſpect, whereupon it follows, that Chriſt ſhed his bloud alſo for the fathers, and was ſhadowed by thoſe old ceremonies, for otherwiſe unleſſe they had ſerved to repreſent him they had been nothing at all profitable. Wherefore this Teſtament is called the later, not

in

in relation to the vertue of it, but in reſpect of the time wherein the thing it ſelf was finiſhed.

This will yet appear more plainly, if we conſider the words of St. *Paul* to them of *Antiochia*.

And we declare unto you, that touching the promiſe made unto the fathers, God hath fulfilled it unto us their children, in that he raiſed up Jeſus. Act. 13. 32, 33.

In which reſpect it is termed an Everlaſting covenant (as before) even the ſure mercies of *David*, that is, the ſame covenant which through my mercy I ratified and confirmed to *David* that it ſhould be eternall. In relation to which the Apoſtle proceeds farther. Now as concerning that he raiſed him up from the dead, no more to return to corruption, hee hath ſaid thus, I will give you the holy things of *David* which are faithfull. Now they are called the Holy things (or gratious bounties) of *David* in the paſſive ſignification, becauſe God beſtowed them upon *David*, and they are termed faithfull after the manner of ſpeech, which the *Hebrews* uſe, who term thoſe things faithfull that are ſteady and ſure, ſuch as never alter nor change: ſo that had Chriſt tarried in death, Iſai. 55. 3. 2 Sam. 7. 13. Act. 13. 34.

death, hee had not been the true ſon of God, neither had the covenant, which was made with *David*, been ſure.

But to return, as faith and repentance were not the eſſence of Circumciſion, but the outward circumciſing of the fleſh, and the inward of the heart; ſo neither are they the eſſence of baptiſme, but the outward waſhing of water and the inward of the Spirit.

St. *Auſtin* taking occaſion to conſider baptiſme and circumciſion together, diſcourſeth after this manner,

Rom.4.10. Act.10.44. *Abraham* (ſaith he) was juſtified before he was circumciſed, even as *Cornelius* alſo was indued with the holy Ghoſt before he was baptized.

Rom.4.11. The Apoſtle addeth further concerning *Abraham* that he received Circumciſion, a ſeal of the righteouſneſſt of the faith, which he had being yet uncircumciſed. Notwithſtanding which, he is commanded to circumciſe every Male child of eight dayes old, when they cannot bee ſaid ſo to beleeve, that it ſhould bee imputed to them for righteouſneſſe. Wherefore as in *Abraham* juſtification by faith preceded Circumciſion, ſo in *Cornelius* baptiſme did

ſucceed

ſucceed his ſanctification with the holy Ghoſt.

And as in *Iſaac* the ſign of his juſtification (that is Circumciſion) obtained the firſt place, faith it ſelf following in his increaſing age; ſo is it with Infants now, the ſacrament of their regeneration (namely Baptiſme) hath the precedency, in order to which, (if at yeers of maturity, they ſhall embrace true Chriſtian piety) the conſequent will be converſion of their hearts unto Chriſt, the myſtery whereof they had before received in their bodies. (A.)

From whence it will of neceſſity follow, that teaching, actuall faith and repentance muſt bee underſtood to bee expected only from the adulted, ſuch as are arrived at yeers of diſcretion; and that the want of them can no more deprive infants now of their right to baptiſme, then formerly it did of their qualification for Circumciſion.

In the next plate, whereas they inſiſt upon the order and diſpoſition of the words, accounting that to be of prevalency to their purpoſe, upon impartiall enquiry they will find this argument to return upon themſelves.

For

Mar. 1. 4. For it is ſaid of *John* that he did baptize in the wilderneſſe, and preach the baptiſme of amendment of life, for remiſſion of ſins.

And in that place, which themſelves are pleaſed to urge, where Chriſt gives command to his Apoſtles to go and teach (as the Tranſlator renders it) all Nations, baptizing them, it follows, teaching them to obſerve whatſoever I have commanded you. (Not that there is any Tautology in the words of our bleſſed Saviour, for they differ in their Originall as is already cleared.)

Mat. 28. 19. 20.

Μαθητεύσατε. Διδάσκοντες.

So that the ſum of the Apoſtleſhip is the publiſhing of the doctrine received of Chriſt throughout all the world, and the miniſtring of the ſacraments thereupon, the efficacy of which things dependeth not of the Miniſters, but of the Lord. Neither is it required of Infants that they be taught the commands of God before they be baptized, but only that they bee made Diſciples (according to the intent of the Word) that is, that they be born within the ſchool of Chriſt, offered unto God by their beleeving Parents, and undertaken for that they ſhall bee brought up in the Chriſtian Religion, which

ſerves

ſerves to them in ſtead of their profeſſi-
on.

For farther ſatisfaction that the word (μαθητεύσατε) ſignifieth not properly to Teach, but to Make Diſciples: let them look back to the precedent chapter of *Matthew*, where mention is made of a rich man of *Arimathea*, named *Joſeph* (ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ) who himſelf alſo was Jeſus Diſciple, for to render it otherwiſe, according to the former interpretation, would amount to ſuch an abſurdity as themſelves are bound to diſallow. Mat. 27. 51.

Neither doth our Saviour in that place preſcribe to his Apoſtles whom they ſhall baptize, and whom not, but only laies this injunction upon them, that they baptize in the name of the Father, of the Son, and of the holy Ghoſt.

And whereas they argue after the ſame manner from thoſe words of our Saviour, He that beleeveth and is baptized ſhall be ſaved, they conſider not that there is no poſitive direction, who ſhall be baptized, and who not, for it is not ſaid, Hee that beleeveth let him be baptized, and he that beleeveth not, let him not bee baptized, but he that doth beleeve and is baptized Mar. 16. 16.

ſhall

shall be saved, whereby he rather seems to confirm us, that not only by faith from within, but by the outward sign also (even Baptisme) wee have some assurance that we are of the number of them that shall be saved. Christ attributing salvation to both, though not to both alike, to faith as the means, to baptisme as the sign, whereby salvation is sealed unto us. And since themselves deny not but that Infants may be saved, why shall the signe thereof be forbid though actually they cannot professe the means? If they have the truth, why not the figure? Or how comes it to passe that they shall not bee admitted members of the Church, since it is proper to the Church, that Christ loved it and gave himself for it, that hee might sanctifie it, and cleanse it, by the washing of water through the word.

Eph. 5. 25, 26.

Act. 2. 47. According to that place in the *Acts of the Apostles*, God added to the Church from day to day such as should bee saved.

Let us consider also what inconvenience will follow from their strictnesse to the literall sense and order of the words, for if they will impose a necessity upon all men actually to beleeve before they bee admitted

admitted unto baptiſme, why may they not as well require a manifeſtation of this beliefe by the following tokens expreſſed in the next immediate verſes, and having dependence upon this foregoing? In my name ſhall they caſt out devills, and ſhall ſpeak with new tongues, ſhall heal the ſick, &c. Which though ſome more impudent then the reſt amongſt them, dare verbally pretend to, yet I preſume the more ingenuous ſort will really diſclaim. Mar. 16, 17, 18.

It is obſervable alſo, that by the ſame way of arguing they muſt allow repentance to be before faith (which I ſuppoſe they will not eaſily grant) becauſe when Jeſus came into *Galilee* preaching the Goſpel, the method of his Exhortation is this, Repent and beleeve the Goſpel. Mar. 1, 14, 15.

So that what the Anabaptiſts endeavour to prove from the forementioned places, is altogether beſide the intent & purpoſe of Chriſt, ſaith *Muſculus*. (B.) Wherefore they erre, and are dangerouſly troubleſome, ſaith another, who raſhly forbid the children of chriſtian parents to be baptized, reſtraining thoſe requiſites to them, which are expected only from ſtrangers, and ſuch as have attained to yeares of (C.)

(D.) diſcretion. And to deny them Baptiſme is an impiety extraordinary, and a wickedneſs extending beyond Cyclopick

(E.) arrogance. Let us therefore ſhake off (ſaith he) that madneſſe and dotage of the Anabaptiſts, who contend againſt the ſame.

For further confutation of this infectious error, we are to take notice, that Baptiſme is not only the ſacrament of faith, repentance, and newneſſe of life, but principally alſo of the Covenant of God, and of his heavenly grace, as it is likewiſe of regeneration, ſanctification, conſignment and incorporation, whereof even Infants may bee made partakers.

Neither is the firſt foundation of our ſalvation, either faith, hope, charity, or the fear of God, and the like; but the free election of God, by which are ſaved, not only thoſe, who being of competent capacity do beleeve, hope, love, fear God, &c. But even Infants alſo, albeit taken out of this life before they arrive at thoſe qualifications, which are required of ſuch as are of riper years.

Whereby it appeareth, that they attribute too much in this ſacrament to their owne

own repentance, faith, mortification and merit, ſlittle or nothing to Gods mercy, which is moſt contrary to the nature of this holy ſacrament, which ſealeth up unto us our receiving into Gods favour and grace for his own mercies ſake, without any merit of ours. (F.) Tit. 3.5.

Wee muſt remember likewiſe that as Baptiſme is neceſſary in reſpect of the good which we receive thereby, ſo is it alſo in reſpect of the teſtimony thereby yeelded unto God of that humility and meek obedience, which wholly repoſing it ſelf on the abſolute authority of his command, and on the truth of his heavenly promiſe, doubteth not but from creatures deſpicable in their owne condition and ſubſtance to obtain grace of ineſtimable value, or rather not from them, but from him, yet by them as his appointed means.

Since then the only way revealed to us of acquiring heaven is by Jeſus Chriſt, and the firſt inlet into Chriſtianity, and acceſſe to him is by Baptiſme, as appears by the perpetuall analogy of the New Teſtament, either Infants are not capable of that end, which is the perfection of humane nature, and conſequently are miſerable

ſerable and deficient, if they die before the uſe of reaſon, or elſe they muſt bee brought to Chriſt by the dore of the Church, which is the water of baptiſme.

Nay in reaſon it ſeems more pregnant and plauſible that Infants rather then men of underſtanding ſhould be baptized, for ſince the efficacy of the ſacraments depends upon divine inſtitution, and immediate benediction, and that they produce their effects independently upon man in them, that doe not hinder their operation, ſince Infants cannot by any act of their own promote the hope of their own ſalvation, which men of reaſon and choice may doe, by acts of vertue and election, it is more agreeable to the goodneſſe of God, the honour and excellency of the ſacrament, and the neceſſity of its inſtitution, that it ſhould in Infants ſupply the want of humane acts, and free obedience, which the very thing it ſelfe ſeems to ſay it doth, becauſe its effect is from God, and requires nothing on mans part, but that its efficacy be not hindered. And then in infants the diſpoſition is equall, and the neceſſity more, they cannot (*ponere obicem*) act any thing in oppoſition,

ſition, neither can they on the other ſide perform any thing which may advantage them in their progreſſe to heaven, and therefore have more need to be ſupplyed by an act and inſtitution divine and ſupernaturall.

So that we obtrude not Diſciples upon Chriſt (as is objected by ſome) by affording his common outward mark, and propoſing his publike graces to all that are within the pale and fold of the viſible Church, but are only carefull to avoid ſo great preſumption as to enter into his ſecret myſteries, and without warrant diſtinguiſh here between the ſheep and goates (wee leave that to his latter judgment:) let it ſuffice that he hath generally ſpoken, he will have all men to be ſaved, and particularly commanded that wee ſuffer little children to bee brought unto him; ſhall we diſpute his commiſſion, or queſtion that unrepealed decree which he made with *Abraham* and his ſeed for ever? what were this but to accuſe God of folly, and pretend to bee wiſer then our Maker? If a Maſter give order to his ſervant to ſhear all his ſheep, and put his mark upon them, ſhall hee omit to mark his lambes, either becauſe

they are not fit and ready to be ſhorn, or that there was no particular mention made of them in his direction? ſurely this would diſcover a curioſity not congruous wth the duty & diligence of a carefull ſteward, ſpecially if he had a preſident for the like performance amongſt his neighbors. And ſhal we imagin that the Apoſt'. were ſo partiall diſpencers, as to expect a particular enumeration, after that generall precept (Go teach all Nations, baptizing them) and exclude Infants from baptiſme becauſe they were not capable of teaching, nor ſeverally inſiſted on in the command? doubtleſſe this had been to deviate from the rule of equity and proportion, not to mark or baptize all that were capable thereof, although they were not apt for any ſhare in teaching, eſpecially conſidering that it was not the practiſe of the *Jews* amongſt whom they lived to be guilty of any ſuch unwarrantable omiſſion.

In Baptiſm, ſaith S. *Auſtin*, we are renewed that we may at length attain to perfection, ſome ſooner, and ſome later, even all thoſe who doe afterwards diligently attend upon God; according as the Apoſtle expreſſeth it, Though our outward man

man periſh, yet the inward man is renewed every day (towards perfection). The Apoſtles method is to arrive at perfection by degrees: But you (ſaith he to the Anabaptiſts) are not content unleſſe you may begin there. 2 Cor. 4. 16. (G).

Chriſt foreſaw (ſaith he) that future ages would produce ſuch Hereticks, and therefore gave eſpeciall intimation to his Apoſtles concerning little children, ſaying, Suffer them to come to me, and forbid them not, for the Son of man is come to ſeek and to ſave that which was loſt. Mar. 10. 14. Luk. 19. 10.

To conclude, the Catholick truth delivered unto us by the ſcriptures plainly determineth, that all ſuch are to be baptized whom God acknowledgeth for his people, & voucheth them worthy of ſanctification or remiſſion of their ſinnes; in which number infants are to be reckoned being partakers of the promiſe of their purification in Chriſt. For wee judge the people of God as well by the free and liberall promiſe of God, as by the confeſſion of their faith. And what leſſe doe the Anabaptiſts by their manner of arguing and proceeding, but as much as in them lies exclude the (H.)

children of the faithfull, from the grace of God, by not permitting the tokens thereof to be communicated unto them, and not only ſo, but even reprove and condemn the councell and purpoſe of God alſo, whereby he would have them conſigned and admitted unto the grace of his covenant.

(A). *Ita, & in baptizatis Infantibus præcedit regenerationis ſacramentum, & ſi Chriſtianam tenuerint pietatem, ſequitur in corde etiam converſio, cujus myſterium præceſſit in corpore.* Aug.

(B). *Unde quod Anabaptiſtæ volunt ex iſtis probare locis præter mentem eſt Chriſti.* Muſculus.

(C.) *Errant igitur illi, & pernicioſe tumultuantur, dum quod in alienis & adultis tantum obſervari debet ad Chriſtianorum Infantes reſtringunt, eoſque a Baptiſmo temere arcent.* Tiguri-nus.

(D.) *Quare talibus baptiſmum negare, non vulgaris impietatis, & audaciæ plus quam Cyclopicæ facinus eſt.* Idem.

Ana-

Anabaptiſtarum igitur veſania & deliri- (E).
um excutiendum eſt, qui parvulorum baptiſma damnari contendunt. Idem.

Gratia Chriſti, ſine qua nec Infantes, nec (F.)
ætate grandes ſalvi fieri poſſint, non meritis redditur, ſed gratis datur, propterea quod gratia nominatur. Aug.

Apoſtolus interiorem hominem renovari (G.)
dicit, ut perficiatur, & vos à perfectione vultis incipere. Id.

Fugiamus ergo præcipitem noſtri judicii (H.)
audaciam, & divini fœderis articulos conſtanter retineamus, quibus parvulis quoque ſalutis communionem promiſſum eſſe conſtat. Tigurinus.

Con-

Conſiderations touching faith in relation to Baptiſme.

VNbeleevers, or not beleevers may be taken ſeverall wayes, either for ſuch as when they hear the word of God, and have the means, reject it, or ſuch as neither have means to hear it, nor deſire it. And theſe may affirmatively be ſaid to be unbeleevers, becauſe they are polluted with a contrary evill, and are therefore to bee excluded from Baptiſme. But this can have no relation at all to infants, for they being not arrived at years of choice and election, who can be ſo ſenſeleſſe as to object in their way the ſtops of Gods grace, as impenitence of heart, unbelief, contempt of grace, refuſing or ſtriving againſt it, and the like, which come of incredulity.

Again,

Again, they may be taken for ſuch, who though they are born within the precincts of the Church, and care is taken that they ſhall bee taught the principles of faith as ſoon as they are capable thereof, yet for the preſent they have not actuall faith: and theſe may negatively bee ſaid to be unbeleevers, becauſe the habit of ſaving faith is wanting. Theſe notwithſtanding are capable of the ſpirit of faith, by which in regard of the ſoul they begin to be ſpirituall, and ſupernaturall, and which is the beginning of ſpirituall operations, and in due time is effectuall.

And this is in man, and remains in him when there is a privatiõ of actions; without this ſpirit Infants could not bee united unto Chriſt, or become members of his myſticall body, or bee made partakers of the priviledges of his church recorded in the Creed.

Wherefore although children beleeve not actually, yet that ought no more to deprive them of baptiſme, then that of S. *Paul* ſhould deprive them of food and ſuſtenance (He that doth not labour let him not eat:) nay the conſequence of the latter is ſtronger then that of the former, becauſe it is backed with a precept, which 2 The. 3. 10.

the

the other wants, for we no where find it expreſſed, if any man profeſſe not his faith, let him not be baptized.

S. *Auſtin* being ſollicited to give ſatisfaction to *Boniface* a Biſhop in his time, whoſe *Quære* was, Whether it might bee ſaid of Infants at the time of their Baptiſme, that they doe beleeve? returns an anſwer in the affirmative, but with this diſtinction, a preſent actual habit of faith, ſaith hee, there is not in them, yet may they then be ſaid to be beleevers, becauſe they doe begin to be that, which proceſſe of time maketh perfect.

The habit of faith, which afterwards doth come with years, is but a farther building up of the ſame edifice, the firſt foundation whereof was laid by the ſacrament of Baptiſme: for that which we there profeſſed without any underſtanding, when wee afterwards come to acknowledge, doe we any thing elſe, but bring unto ripeneſſe the very ſeed that was ſown before?

(*A.*) The ſame author proceeds yet farther, Infants (ſaith he) may bee ſaid to have faith, becauſe they have Baptiſme the ſacrament of faith. For as the ſacrament of Chriſts body, after a certain manner of ſpeech,

ſpeech, is Chriſts body, ſo Baptiſme is faith, becauſe it is the ſacrament of faith. Mat.26.26.

The things, which ſignifie, are in ſcripture uſually called by the name of the things, which they doe ſignifie; whence it is ſaid The rock was Chriſt, that is, did ſacramentally ſignifie Chriſt. 1 Cor.10.4. And if ſacraments had not a certain ſimilitude of thoſe things whereof they are ſacraments, they would be no ſacraments, ſo that out of this ſimilitude they bear many times the names of the things themſelves. And it is obſervable, that when the Lord will take away the confidence of the things promiſed, hee ſometimes takes away the ſacraments themſelves. As we may ſee in *Adam*, whom God removed from the garden of *Eden*, to till the earth from whence he came, leſt (ſaith the text) he put forth his hand, and take alſo of the tree of life, and eat, and live for ever. Gen.3.22, 23.

So likewiſe the Apoſtle tells the *Epheſians*, that they were aliens from the commonwealth of *Iſrael*, ſtrangers from the covenant of promiſe, had no hope, and were without God in the world, only becauſe they were *Gentiles* in the fleſh, and Eph.2.11, 12.

called

called uncircumciſion of them which were called circumciſion in the fleſh; that is, of the *Jewes*, who were diſtinguiſhed from them by the mark of Circumciſion, which was the mark of the Covenant.

It is alſo the opinion of S. *Auſtin*, that untill we come to actuall faith, the very ſacrament of faith is a ſhield as ſtrong, as
(B.) after this the faith of the ſacrament is againſt all contrary infernall powers. Which, whoſoever doth think impoſſible (ſaith hee) is undoubtedly farther off from Chriſtian beliefe (though hee bee baptized) then are thoſe innocents, which at their baptiſme (albeit they have no conceit or cogitation of faith) are pure and free from all oppoſite cogitations, which the other is not.

If therefore without any fear or ſcruple we may account and term men beleevers only for their outward profeſſion ſake, which inwardly are farther from faith then little Infants, Why not Infants themſelves much more, at the time of their ſolemn initiation by baptiſme, the ſacrament of faith, whereunto they not only conceive nothing oppoſite, but have alſo that grace given them, which is the

the firſt and moſt effectuall cauſe out of which our beleef groweth?

So that wee may truly conſider with admiration how God dwelleth in ſome, who have no knowledg of him, & on the contrary, not in ſome that have, which notwithſtanding is true, for thoſe who having known God do not worſhip him as God, belong not to his Myſticall Church (for it had been better for them not to have known the way of righteouſneſſe, then after they have known it to turn, &c.) whereas thoſe Infants that are ſanctified with the ſacrament of Chriſt, and regenerate with his holy Spirit, are within that number & account, although in reſpect of their age they can have no knowledge of him. 2 Pet. 2. 21. (c.)

Adde to this the words of *Brentius*, It is a vain thing (ſaith he) for men to affirm that Infants can have no faith, when as Chriſt was therefore born of the Virgin, to ſignifie that Infants are the Children of God by adoption; which none can be but by faith. Rom. 8. 23, 24, 25.

Infants alſo are capable of receiving the holy Ghoſt, as appears by the example of *John* the Baptiſt, who was filled with the holy Ghoſt even from his Mothers wombe. Luk. 1. 15. Jer. 1. 5.

Pſal. 22. 9, 10. Iſai. 44. 3. 49. 1, 5. Gal. 1. 15. wombe. And *Jeremiah* ſanctified before he came out of the womb, with other examples of the like nature. Why therefore are they not capable of faith alſo?

Moreover, children are ſaid to pleaſe God, (upon which account he bleſſeth them, ſaying, (Of ſuch is the Kingdom of heaven) now without faith it is impoſſible to pleaſe God, for they that are in the fleſh cannot pleaſe him. Heb. 11. 6. Rom. 8. 8.

Again, the children of beleeving parents are ſaid to be holy (by vertue of the Covenant, even before baptiſme, for baptiſme is added as a ſeal of that holineſſe) not to diſtinguiſh them from Baſtards, as ſome doe ridiculouſly fancy, for then we might as well conclude, that all who are not baſtards are holy, and that none who are baſe born can be holy in the Apoſtles ſenſe. Whereas we read of ſome holy men, who were baſe born, and know that the children of Infidells and Hereticks, if begotten in wedlock, are no baſtards. 1 Cor. 7. 14.

Neither can the Apoſtle by ſanctification underſtand legitimation, becauſe faith in the husband doth not legitimate the wife, if ſhee were born a Baſtard, nor legitimate the marriage if it were not lawfully contracted. Nor is ſanctification here

here or in other places of ſcripture to be taken otherwiſe, then for ſeparating from prophane, as perſons, times, and places are ſaid to be ſanctified.

We may determine therefore that children are holy with a federall holineſſe, and receive ſome meaſure of grace even in their infancy, as appears by that place of St. *Luke* already remembred, upon which S. *Ambroſe* commenting diſcourſeth thus. *Jo. Baptiſt* while he was yet in his mothers belly, received the gift of the holy Ghoſt, and his leaping with joy did argue ſome ſenſe & apprehenſion of that joyful meſſage. For further evidence that children may be ſaid to have faith, the ſcripture affords us this argument. Whom God doth account among the faithfull, ſuch cannot be denied to be ſo (for it was ſaid to *Peter*, What God hath purified, that cal thou not unclean). But God doth reckon little children among the faithful, therefore they are faithful: except we had rather reſiſt God, & ſeem ſtronger and wiſer then he. St. *Auſtin* having occaſion to conſider thoſe words of St. *John*, He that believeth on the Son hath everlaſting life; and hee that believeth not the Son ſhall not ſee life, but the wrath of God abideth on

Luk. 1. 15. Ver. 41.

Act. 10. 15.

Mat. 18. 6. 2. Mar. 9. 36, 42.

Joh. 3. 36.

him, propounds this queſtion to himſelf, In which of theſe conditions (ſaith hee) ſhall we reckon Infants? ſhall we poſitively affirm them to bee believers or unbelievers, (or ſhall we account them Neuters, as ſome would have them, becauſe, as they cannot be ſaid actually to believe, ſo neither are they to be reputed incredulous?) The Church (ſaith he) alloweth us no rule ſo to determine, for that judg- (D.) eth ſo charitably, as to deem Infants baptized amongſt the number of the faithful. Whereupon he impoſeth this peremptory command upon every man, that he inſert them into the catalogue of believers, and that no man ſhall preſume to doe other- (E.) wiſe, upon the penalty of being proclaimed an open heretick; for which this reaſon may be added, that although Infants may without baptiſme, the ſacrament of faith, yet can they not without faith enjoy eternal life. In ſum, The whole Church is a multitude of believers, all honored with that title, even Hypocrites, for their profeſſion ſake, as well as Saints for their inward ſincere perſwaſion, and Infants, as being in the firſt degree of their ghoſtly motion towards the actuall habit of faith. The firſt ſort are faithfull in the eye of

of the world, the ſecond faithfull in the ſight of God, the laſt in the ready direct way to become both, if all things after be ſuitable to their beginning. This happily wil not content ſuch perſons as are uncapable or unquiet (ſaith judicious Mr. *Hooker*) but to thoſe who having knowledge, are not troubleſome it may ſuffice. (F.)

For farther argument ſake (ſaith *Brentius*) we will ſuppoſe, that children cannot poſſibly have any faith, ſhall that hinder their being brought to baptiſme? God forbid. For as Circumciſion in the law did require faith in the promiſes, and yet Infants were of neceſſity to bee circumciſed, though not capable of the ſame: So alſo is baptiſme the ſeale by which God confirms his covenant with man, that he will be a propitious Father for Chriſts ſake, and beſtow eternall life upon him. Now wee are aſſured that God will as well be propitious unto Infants, as to thoſe of riper years, why then ſhall we deny them the ſeal of the Covenant and promiſe made to them as wel as others? Agreeable to this is the opinion of S. *Auſtin*, who ſeems to admire at thoſe, who hold, that there only can bee true baptiſme, where true faith is, for it may

very well be, that many are truly baptized, who have not true faith, as it may ſometimes come to paſſe, that thoſe who have the true Goſpell of God, may notwithſtanding not believe aright in ſome things concerning God, for want of a right underſtanding; ſhall we conclude from thence that the Goſpel is faulty, and ought to be corrected, becauſe of the Errour of their belief?

(H.) Moreover, when we ſay baptiſme is the ſacrament of faith, it is not to be underſtood of the private particular faith of any one perſon, but of the common faith of the Catholick Church, which is ever reckoned by a favourable kind of participation to be even in Infants, and in weak, rude and ignorant people, in reſpect of that communion which wee all have in one body by baptiſme. And albeit neither children, deaf and dumb men, or furious perſons, can receive any civill ſtipulation, or give any perfect account of their aſſent, yet this kind of ghoſtly ſtipulation they may, through his indulgence, who reſpecting the ſingular benefit thereof, accepteth children brought unto him for that end, entreth into Articles of covenant with them, and in tender

Gen. 17. 14.

commiſe-

commiſeration granteth that other mens profeſſions and promiſes made for them, ſhall avail no leſſe then if they had been themſelvs able to have aſſerted their own. In confirmation of which St. *Auſtin* writes thus, It is good and godly to believe, that the child is advantaged by the faith of them by whom he is offered, or brought to baptiſme: and this (ſaith he) the moſt wholeſome authority of our Church commendeth, that every man may from thence take notice, how profitable his faith muſt needs be to himſelf, when it ſhall be ſo advantagious to thoſe who have not of their own. Examples of both are frequent in ſcripture. (1).

The juſt ſhall live by his faith. Hab. 2. 4.
Ro. 1. 17.

And he ſaid unto her, Daughter thy faith hath made thee whole. Thy faith hath ſaved thee. Mar. 5. 34. Luk. 7. 50. 18. 48.

By him every one that believeth is juſtified, &c. Act. 13. 39.

Again, the faith of the widow prevailed (alſo) for her ſon; and the faith of *Zaccheus* for his whole houſe, for Jeſus ſaid unto him, This day is ſalvation come unto this houſe, foraſmuch as he is alſo become the ſon of *Abraham*, that is, beloved of God, one that walketh in the Luk. 19. 9.

ſteps of *Abraham*'s faith; and wee gather that ſalvation came to the houſe, becauſe they received the bleſſing, as *Abraham* had, when all of his houſhold were circumciſed.

Mar. 5. 36. Luk. 8. 50. When Chriſt raiſed the Rulers daughter, he required no more but this, even of the Ruler himſelf, Be not afraid, only believe, and ſhe ſhall be ſaved.

Whereby it appears, that fathers doe apprehend by faith the promiſes of life even for their children.

Conſider alſo, that thoſe that brought unto Chriſt the man ſick of the Palſy, who being not able to get into the houſe by reaſon of the preſſe, uncovered the roof, and let him down to Chriſt by cords; their faith availed him not only to the recovery of his health, but alſo to the pardon of his ſins, for ſo ſaith the Evangeliſt, When Jeſus ſaw their faith, he ſaid unto the ſick of the Palſie, Son thy ſins are forgiven thee.

Mar. 2. 5.

Joh. 4. 50. The ſon of the Noble man ſick at *Capernaum* was again reſtored, becauſe the man believed the word that Jeſus had ſpoken unto him, for the father knew it

Verſe 53. was at the ſame hour in which Jeſus ſaid unto him, Thy ſon liveth, and himſelf believed, &c.

So

So was it likewiſe in the caſe of *Lazarus*, when *Martha* ſeemed to caſt ſome ſcruples in the way, Said I not unto thee ſaith Jeſus, that if thou wouldeſt believe, thou ſhouldſt ſee the glory of God? Joh. 11. 39, 40.

The Apoſtle writing to the *Galatians*, gives a particular charge concerning thoſe that are of the houſhold of faith (to ſhew what priviledg they have above others) and directs us to preferre them in our choice, ſaying, Let us doe good to all men, but eſpecially unto them that are of the houſhold of faith, that is, ſuch as are born of, and live amongſt them that join in the profeſſion of the ſelf ſame Religion, theſe ought to bee preferred before others (or elſe what advantage hath the *Jew*, or what profit is there of Circumciſion?) yet ſo that notwithſtanding our charity ought to extend to all. Gal. 6. 10. Rom. 3. 1.

Moreover, to ſupply the ſeverall defects, which are in children St. *Auſtin* proceeds thus, Our Mother the Church doth accommodate Infants with the feet of others, that they may approach, the hearts of others, that they may believe; and the tongues of others, that they may (K.)

make confession. That as their infirmity is originally occasioned by the defect of another, so may the remedy also arrive by the assistance of another.

(L). And as infants are regenerate by the Ministery of him who doth officiate, so doe we believe, that the faith of others, and confession of it from others is prevalent for them.

(M.) For by the same reason that the sin of another is laid to their charge, may the faith of another conduce to their advantage.

(N.) If they are polluted with the sin of their parents, Why not purged by their parents faith?

(O). If you impute sin to one that is able to act nothing, Why not faith as well to one that can answer nothing?

(P). The body of death in our first parents begat us sinners, and the spirit of life in our latter parents, regenerates us, and makes us of the number of the faithfull.

(Q). And this is meerly the effect of the Spirit, by which the infant is regenerate. According to the dictate of the Apostle,

Joh. 3. 5. Except a man he born of water and of the Spirit, he cannot enter into the Kingdom of

of God. So that the water exhibiting outwardly the ſacrament of grace, and the Spirit perfecting the beneſit of the ſame within, looſing the bonds of ſin, and reconciling the corruption of our nature; Man who was born of *Adam* is regenerate in Chriſt.

Neither is the Spirit regenerating any other in men of ability to come of themſelves, then it is in infants, which through impotency are brought to baptiſme; for,

The wind bloweth where it liſteth, and ſo is every man that is born of the ſpirit. Ioh. 3. 8.

This the authority of our Mother the Church alloweth, and this is fundamentally the Canon of truth, againſt which whoſoever contendeth, ſhall be contunded and daſhed in pieces, ſaith my Author. (R).

With what hath been already alledged that of *Brentius* agreeth, It ſufficeth that we allow Infants to bee capable of the ſeed and habit of faith, though actually it cannot be evidenced. And that they make confeſſion of this faith by the ſubſtitution of their parents or undertakers, for ſo doe wee favourably and warrantably (S).

bly conſtrue the effect to operate.

We know by familiar experience, that what a Guardian doth perform in the name of his ward or pupill, ſtandeth by naturall equity forcible for his advantage, though it be acted without his cognizance. And ſhall wee judg it a thing unreaſonable, or in any reſpect unfit, that Infants, by the words which others utter, ſhould, though unwittingly, yet truly and abſolutely oblige themſelves to that, whereby their eſtate and condition is ſo aſſuredly improved?

Neſtorius the Heretick was charged for breaking the promiſe which hee made in the arms of another.

And *Tertullian* to ſtrike ſome of the ſame ſtamp more deep, puts them in mind of their profeſſion made in their infant Baptiſme. Theſemen were dumb being thus challenged, nor ſtood they up to anſwer in their own defence, that ſuch profeſſions and promiſes made in their names were frivolous, or that it was but mockery and profanation.

How then comes it to paſſe, that what no heretick, no wicked liver, no impious deſpiſer of God, no miſcreant or malefactor, which had himſelf been baptized,

was

was ever ſo deſperate as to diſgorge in contempt of ſo fruitfull and beneficiall cuſtomes, is now become their voice, who pretend to reſtore (as they ſay) the ancient purity of Religion?

For my own part, I can diſcover no impediment, but that we may conclude of infants as the rule of piety allows us both to ſpeak and think. Chriſt in generall hath ſaid, that of ſuch is the Kingdom of heaven, his providence doth call them to the firſt beginnings of eternall life, and preſent them at the well-ſpring of new birth, wherein original ſin is purged, beſide which wee know no hinderance of their ſalvation (as the Anabaptiſts themſelves will eaſily grant). Why then ſhall they be ſo ſtrict and rigorous againſt the Church for preſuming, as it doth, of a Chriſtian innocent, when they make no ſcruple freely to take to themſelves in ordinary diſcourſe a charitable kind of liberty to name thoſe of their own ſect and ſort, Gods dear children, men and women of precious ſpirits and the like, notwithſtanding the large reign of hypocriſie, which is amongſt them?

(A). *Habent fidem propter fidei ſacramentum. Quemadmodum enim ſacramentum corporis Chriſti ſecundum quendam modum corpus Chriſti eſt, ita ſacramentum fidei fides eſt.* Aug.

(B.) *Hoc qui non credit, & fieri non poſſe arbitratur, profecto infidelis eſt, & ſi habet fidei ſacramentum, longeque melior eſt iſte parvulus, qui etiamſi nondum habeat in cogitatione, non obicem tamen contrariæ cogitationis opponit, unde ſacramentum ejus ſalubriter percipit.* Id.

(C.) *Unde quem potuerunt illi noſſe, nec habere, iſti potuerunt habere antequam noſſe.* Id.

(D.) *Non hoc indicat regula Eccleſiaſtica quæ baptizatos Infantes fidelium numero adjungit.* Id.

(E). *Inter credentes igitur, baptizatos parvulos numerabis, nec judicare ullo modo aliter audebis, ſi non vis eſſe apertus Hæreticus.* Id.

(F.) *Jam finge infantes non poſſe habere fidem, num & ſic non eſſent baptizandi? abſit, &c.* Brent.

(G.) *Quid eſt ergo quod dicitur, illic eſſe verum baptiſma, ubi eſt vera fides? prorſus fieri poteſt, &c.* Aug.

(H.) *In hæc fide valet baptizatio etiam cum baptizatis qui nullam fidem habet: ut ſi quis di-*

cat

cat, Ego quidem Iudæus ſum & nullam credo baptiſmati virtutem ineſſe, cum credant autem vani Chriſtiani, ſe per baptiſma ſuum ſalvari, in illa eorum fide baptizo te in nomine Patris, Filii, & Spiritus ſancti. Hic baptizans reſpicit non in ſuam incredulitatem, alioquin ab opere abſtineret, ſed in Eccleſiæ fidem per quam non eſt ſterile aut otioſum ſacramentum: hic enim agnoſcit Eccleſiæ quod ſuum eſt, & Chriſtus inſtitutioni ſuæ veraciter adſtat. Id.

Satis pie rectèq; creditur prodeſſe parvulo eorum fidem a quibus conſecrandus offertur, &c. Id. (I).

Accommodat illis mater Eccleſia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut fateantur, ut quoniam quod ægri ſunt alio peccante prægravantur, ſic cum ſani fiant, alio pro iis confitente ſalvantur. Id. (K).

Sicut eos renaſci per Miniſterium baptizantium, ita eos etiam credere per corda & ora confitentium confitemur. Id. (L).

Credit in altero qui peccavit in altero. Id. (M).

Si peccato parentum polluti ſunt, fide parentum purgantur. Id. (N).

Tu das peccatum nihil agenti, & ego fidem non reſpondenti. Id, (O).

Corpus

(P.) *Corpus mortis in primis parentibus generavit nos peccatores, ſpiritus vitæ in poſterioribus parentibus regeneravit nos fideles.* Id.

(Q.) *Facit hoc unus Spiritus ex quo regeneratur oblatus, &c.* Id.

(R.) *Hoc habet autoritas matris Eccleſiæ, hoc fundatus obtinet veritatis Canon, contra hoc robur, contra hunc inexpugnabilem murum quiſquis arietat ipſe confringitur.* Id.

(S.) *Sufficit ergo quod ſciamus pueros habere fidem, & quod eam fidem ſuo ore, hoc eſt patris ſen ſuſceptoris (hujus enim os pueri os eſt) confiteantur.* Brent.

Of

Of Originall ſin, with ſome conſequences concerning Infant Baptiſme.

THe ſin of *Adam* though his own only by perpetration, is ours alſo by propagation, ſo that we yet remain equally accountable for it. (*A.*)

Natures perfection catching a fal when ſhe was young (as *Mephiboſheth* did) hath halted ever ſince; and thisfalling ſickneſſe infecting not only the perſon but the nature (for ſuch is the malignity of evill, worſe then the act) hath made man who was immortall, ſubject to hell and death; the ſeeds of all ſins being diſperſed in all men, though the proportion be not anſwerable in their practiſe and growth; and there is in all the ſame corruption, though

though not from all the same eruption.

(B.) That children therefore are born with originall sin, I conceive no sound man will deny.

The Apostle plainly and frequently confirms it.

Rom. 3. 9, 10, 23. Both *Jews* and *Gentiles* are under sinne, There is none righteous, no not one, for there is no difference, all have sinned, and are deprived of the glory of God.

Rom. 5. 12. By one man sin entred into the world, and death by sinne, and so death passed upon all men, in whom all men have sinned.

15. Through the offence of that one man
16. many are dead. For the fault came of one
18. offence unto condemnation upon all
19. men. And by one mans disobedience many were made sinners.

1 Cor. 15. 21, 22. By man came death: for in *Adam* all die. And are by nature the children of
Eph. 2. 3. wrath.

1 Tim. 1. 15. And this is a true saying, worthy by all means to be received, that Christ Jesus came into the world to save sinners. Ac-
Ioh. 1. 29. cording to that of St. *Iohn*, Behold that Lamb of God wch taketh away the sin of the world (that is, both root and branch,

as

as well our naturall corruption as the conſequent fruits thereof.)

The *Pſalmiſt* alſo doth acknowledge no leſſe. Behold, I was ſhapen in iniquity, and in ſin did my Mother conceive me. Pſal. 51. 5.

Nevertheleſſe that children do belong to the Kingdome of heaven and to Chriſt, the Anabaptiſts muſt acknowledg, for of ſuch is the Kingdome of God, ſaith Chriſt himſelf. Mar. 10. 14.

And that none can belong to Chriſt, but ſuch as are regenerate by his Spirit, himſelf alſo teacheth, Except a man bee born of water and of the ſpirit he cannot enter into the Kingdom of God. Joh. 3. 5.

Which St. *Paul* ſecondeth, If a man hath not the Spirit of Chriſt, the ſame is none of his. Rom. 8. 9.

Why then ſhall children bee debarred from the ſacrament of Baptiſme, which doth lively repreſent unto our view regeneration, (and is therefore by St. *Paul* fitted with this Epithet, and termed the waſhing of regeneration. Alſo the ſame Apoſtle obſerves this method with the *Corinthians*, when he takes notice of their improvement. But yee are waſhed, but yee are ſanctified, &c.) ſince they that are ca- Tit. 3. 5. 1 Cor. 6. 11.

pable of the ſame grace cannot bee denied to be receptive of the ſame ſign.

Origen (as is already mentioned) having alleaged thoſe words of the Pſalmiſt, I was born in iniquity, and in ſin did my mother conceive me, inferreth thus, For this reaſon (ſaith he) *viz.* becauſe we are conceived and born in ſin) The Church hath received a tradition from the Apoſtles to adminiſter Baptiſme to little children. And for this cauſe ſaith S. *Auſtin*, The baptiſme of Infants is not to bee accounted ſuperfluous, becauſe they are by regeneration ſet at liberty from that condemnation, in which by naturall generation they were intangled. And that guilt, which they contracted by carnall generation, is again remitted by regeneration: for it is all the reaſon in the world, that ſince the grace of Chriſt is as large, as the prevarication of *Adam*, all they who were made guilty by the firſt *Adam* ſhould bee cleanſed by the ſecond.

(C.)

(D.)

(E). Wherefore let none (ſaith he) of what age ſoever be denyed this ſacrament, becauſe in Baptiſm all die to ſin, and Infants only to originall; of which as they cannot be ſaid to have any knowledge, ſo like-

likewiſe are they ignorant of that grace of Chriſt by which they are renewed, yet ſhall not their ignorance excuſe the imputation of the errour, nor exclude them from ſaving grace. If you look for their offence, you will find it born with them: if you examine from whence their grace proceeds, it is conferred by God.

Facinus quos inquinat æquat. (A).

Homines non prius nati quam damnati. (B.) Bern.

Propter hoc Eccleſia ab Apoſtolis traditionem accepit parvulis Baptiſmum dare. (C). Orig.

Ideo non eſt ſuperfluus baptiſmus puerorum, ut qui per generationem condemnationi obligati ſunt, per regenerationem liberentur. (D). Aug.

Ut idem ipſe qui per diſcordiam foris operabatur mortem, propter pacem intus operetur ſalutem. Id.

Ecce Infantes in ſuis utique operibus innocentes ſunt, nihil ſecum niſi quod de primo homine traxerunt, habentes,

quibus propterea eſt gratia Chriſti neceſſaria, ut in Chriſto vivificentur, qui in Adam *mortui ſunt, ut quia inquinati ſunt generatione, purgentur regeneratione.* Id.

(E.) *A parvulo enim recens nato uſque ad decrepitum ſenem, ſicut nullus a baptiſmo prohibendus eſt, ita nullus eſt qui non peccato moriatur in baptiſmo, ſed parvuli tantum Oginali.* Id.

Porro autem etiam graviſſimis delictoribus & in dominum multum ante peccantibus cum poſtea crediderunt remiſſio peccatorum datur, & a Baptiſmo & gratia nemo prohibetur, quanto magis non debet Infans prohiberi, qui recens natus nihil peccavit, niſi quod ſecundum Adam *carnaliter natus contagium mortis antiquæ prima nativitate contraxit, qui ad remiſſionem peccatorum accipiendam hoc ipſo facilius accedit, quod illi dimittantur non propria, ſed aliena peccata.* Id.

Quando dicunt & parvulos turbant, ſi de peccatore peccatores nati ſunt, quare non de baptizato jam fideli cui remiſſa ſunt omnia peccata juſti naſcuntur? cito reſponde,

reſponde, Ideo de baptizato non juſtus naſcitur, quia non eum generat unde regeneratus eſt, ſed unde generatus eſt, carnalis eſt certe iſta generatio, & carnalis eſt circumciſio, & tamen de circumciſo non naſcitur circumciſus, ſic ergo de baptizato non poteſt naſci baptizatus, quia nemo renatus antequam natus. Id.

Of Rebaptizing.

SEcond Baptiſme was ever abhorred in the Church, as a kind of Inceſtuous birth, wherefore thoſe that iterate the ſame are driven under ſome pretence or other to make the former void.

And to effect this, they argue either from the inſufficiency of the inſtrument, or the incapacity of the ſubject.

I read that *Tertullian*, the firſt that propoſed to the Church; *Agrippinus*, the firſt in the Church that accepted; and *Novatian* the firſt that againſt the conſtant uſe of the Church began to practiſe Rebaptization, did it upon theſe two grounds,

1. A true perſwaſion that Baptiſme is in ſome reſpects neceſſary.

2. And a falſe opinion, that the Baptiſme which others adminiſtred, was no Baptiſme.

Wherein

Wherein they neglected duly to conſi- (A).
der, that what hath been given cannot poſſibly be ſaid not to have been given, how truly ſoever we may ſay it hath not been given lawfully, neither ought it for this defect to be repeated, as though it had not been given at all; for it is one (B.)
thing not to be in poſſeſſion, and anoter thing not to poſſeſſe lawfully. Neither can it annihilate the ſacraments of Chriſt and the Church, that Hereticks or impious perſons make uſe of them.

That water cannot be ſaid to bee pro- (C.)
phane or adulterous, over which the name of God is invoked, though performed by prophane & adulterous perſons, becauſe neither the elements nor the name are ſo. Upon which conſideration it was ordered in the Councell of *Arles*, that if any *Arrian* did reconcile himſelf to the Church, he ſhould be admitted without new Baptiſme, unleſſe upon examination it did appear, that hee was not formerly baptized in the name of the Trinity.

And this was the opinion of ſeveral learned men, both of the Eaſtern and Weſtern Churches, who did ever affirm, that that Baptiſme which was exhibited in the (D).

name of the Trinity, could not be made void through an externall defect, for wch the ſcripture affords an irrefragible argument, in that the Baptiſme conferred in the name of the Trinity, cannot bee ſaid to be the Baptiſme of *Cephas*, *Paul*, *Apollos*, or any other man, but of him only of whom it is ſaid, This is he that baptizeth with the Holy Ghoſt, who is a faithfull witneſſe and true.

Ioh. 1. 33.

Rev. 1. 5.

(E.) It can no way hinder the operation of the grace of God, although there be faultineſſe in them that tranſgreſſe the order which Chriſt hath eſtabliſhed in his Church. Hee that teacheth and is not ſent, loſeth the reward, but retaineth the name of a Teacher. His uſurped actions have in them the ſame nature which they have in others, although they yeeld not him the ſame comfort, and particularly the grace of Baptiſme cometh by donation from God alone, and the fruit thereof dependeth wholly upon the Covenant which he hath made.

That opinion ſeemeth more agreeable with equity, which though it diſallow what is done amiſſe, yet maketh not the force of the word and ſacraments, much leſſe their nature and very ſubſtance, depend

pend upon any circumſtance whatſoever, then that which doth defeat, diſanul, and annihilate both, in reſpect of ſome circumſtantiall defect. There being not any law of God, which ſaith, If the Miniſter be incompetent, his word ſhal be no word, and his baptiſme no baptiſme, or preſcribeth any thing as to the circumſtantiall way or manner of baptizing, the defect wherein or abſence whereof ſhould fruſtrate the matter it ſelf.

All that belongeth to the myſtical perfection of Baptiſme outwardly, is the Element and the Word, with the reverent application of both to him who receiveth both; whereunto if we add that ſecret reference, which this action hath to life and remiſſion of ſins by vertue of Chriſts owne compact ſolemnly made with his Church (whereunto even Infants have right by ſpeciall priviledge, if born within the boſome of the holy Church) there is not any more required to accompliſh fully the ſacrament of baptiſme. Whence it is evident, that that only is true baptiſme (by whomſoever adminiſtred) which is conferred in the name of the moſt holy Trinity, neither doth it avail ever the leſſe (for ſo much as apper-

appertaineth to the truth of baptiſme) though adminiſtred by an Heretick, Schiſmatick, Jew, or Pagan, for this doth no more prejudice the ſubſtance of baptiſme, then it can doe Chriſts inſtitution, from whoſe efficacy neither the malice nor perfidiouſneſſe of any man can derogate, for the inſtitution of Chriſt prevaileth more unto good, then the corruption and depravation of man doth unto evill. Baptiſme was thought ſo neceſſary by *Tertullian*, *Epiphanius*, S. *Auſtin* & others, that they would permit even lay-men to do it, upon ſome exigent extraordinary (as in the caſe of Circumciſion by *Zipporah* already remembred.) Nay, with this did the voice of the whole Church heretofore agree, ſaith Mr. *Hooker*. Judge therefore what our ancient Fathers would have thought, if it had been heard in their days which is publiſhed in ours, that becauſe the ſubſtance of the ſacrament doth chiefly depend upon the inſtitution of God, therefore if the whole inſtitution bee not kept it is no ſacrament.

To acknowledge Chriſts inſtitution to be the ground of both ſacraments, I preſume no Chriſtian will refuſe. It giveth them their very nature: appointeth the matter

matter whereof they conſiſt, and bleſſeth them with that grace, whereby to us they are both pledges and inſtruments of life. Nevertheleſſe ſince Chriſts inſtitution containeth, beſide that which maketh the eſſence and nature compleat, other things that only are parts as it were of the furniture of ſacraments, the difference between theſe two muſt unfold that, which the generall terms of indefinite ſpeech would confound.

If the perſons appointed to baptize, or the manner of baptizing bee a part of Chriſts inſtitution, it is his inſtitution only as Sacrifice, whereas Baptiſme is his inſtitution as Mercy, which God requireth before the other, ſo that baptiſme is far more neceſſary then any incident rite or ſolemnity ordained for the better adminiſtration of the ſame; and it is better to enjoy the body without his furniture, then to wait for this untill the opportunity of that for which we deſire it, be loſt. Mat. 12. 7.

Externall circumſtances even in the higheſt and moſt holy actions are but the leſſer things of the Law, whereunto thoſe actions themſelves being compared, may be ſaid to be the greater, therefore as the greater

greater are of ſuch importance, as that they muſt not be neglected, ſo if our eſteem of the leſſer ſhould occaſion the omiſſion of that, which is more to be accounted of, what were this ſtrict obedience to Chriſts inſtitution concerning Mint and Cummin, other then a diſobedience to his inſtitution concerning love?

Suppoſe the law did utterly prohibit baptiſme to be adminiſtred to any other perſons, or in any other manner then the Anabaptiſts themſelves would preſcribe, yet we know that many things are firm being done, which were in part done otherwiſe then poſitive rigour and ſtrictneſſe did require. Nature, as much as is poſſible, inclineth to validities and preſervations; diſſolutions, and nullities of things done, are not only not favoured, but even deteſted, when either urg'd without a competent cauſe, or extended beyond their proper reach.

(F.) Neither when we ſpeak in relation to the integrity and ſanctity of the ſacrament only, is it materiall what he believeth, and with what faith hee is indued, who doth receive the ſame; true it is indeed, that if wee conſider it as a means con-

conducing to our ſalvation, it is then very much to the purpoſe, but as to the meer queſtion of the ſacrament, nothing at all.

For the viſible ſacraments of piety may be received by impious perſons, as we find in the caſe of *Simon Magus*, whom wee read to have been truly baptized, although it appeared hee had no better then an hiſtoricall faith. Act. 8. 13.

(The ſame alſo may be ſaid of *Judas* in relation to the Lords ſupper).

The ſecond branch of the exception (ſprung up amongſt the Anabaptiſts chiefly) which is, that Infants are not ſubjects capable of Baptiſme, hath been principally ſtruck at in the precedent diſcourſe; I ſhall therefore adde here no more then this, that they who will not grant the baptiſme of Infants to bee any thing at all, doe ſeek (as much as in them lies) to nullifie and fruſtrate the ſacred ordinance of Chriſt, and diſcover a great deal of hypocriſie to have reſidence in themſelves, in that they formerly made profeſſion of their covenant concluded with God in their Infant baptiſme, but now ſince their ſeparation and new light (as they term it) do diſclaim the ſame, and declare

declare themselves to have been nothing bettered by it.

Whereas doubtlesse that Ministery which did convert them, was able by Gods assistance farther to build them up, had they observed the prescript of S. *Paul*, to remember and follow the faith of
Heb. 13. 8. those that had the oversight of them, and had declared the Word of God unto them (considering what had been the end of their conversation, (even) Jesus Christ yesterday, and to day, who is the same also for ever.) Or had they not indeed continued children, wavering and carried a-
Eph. 4. 14. bout with every wind of doctrin, by the sleight of men, whereby they craftily lye in wait to deceive; for there is a double occasion of being tossed to and fro, with contrary doctrins, as a little boat is with contrary winds; and that is, either by the lightnesse of our own brain, or by the subtilty of certain Insinuators, whose art and secret practise is so to delude their fancies.

(6.) To conclude, we will grant it true, that any thing, the substance whereof was rotten at the first, is never by tract of time able to recover soundnesse: so that where true baptisme was not before given, the case

caſe of rebaptization is cleer, but that rebaptizing is utterly to bee rejected, (H.) which is of the very ſelf ſame ſacrament, it being ever thought a breach of that ancient Apoſtolicall Aphoriſme, There is one Lord, one Faith, and one Baptiſme, with which the *Nicene* Creed concurreth, I believe one Baptiſme for remiſſion of ſinnes. Wherefore ſaith *Muſculus*, wee doe juſtly reprove the Anabaptiſts of our days, who upon a mad geir doe rebaptize them that have been already baptized, though in no other name, but of the Father, the Son, and the holy Ghoſt.

This was contrary to the practiſe of *Dionyſius* the grave Biſhop of *Alexandria*, for he, as is reported by *Euſebius*, could by no means bee perſwaded to rebaptize one of his congregation, who being once preſent at the rites of baptiſme, and obſerving with better conſideration then ever he had done before the whole manner of the performance, came with weeping ſubmiſſion to the Biſhop, and craved of him not to deny the ſame, which notwithſtanding hee durſt not adventure to grant, but rather uſed the moſt effectuall perſwaſions with him, that after ſo long continuance in the fellowſhip of Gods people

people, he ſhould not now cal in queſtion his firſt admittance.

To which may be added the definition of Baptiſme; it being amongſt other things ſaid to be the ſacrament of regeneration, admiſſion, ſanctification and incorporation, which are not properly capable of iteration, and therefore Baptiſm not to be repeated. (I).

1 Cor. 11. 26. That the uſe of the Paſſeover and the Lords Supper were commanded to be iterated, was in reſpect of their teſtification that the Covenant made in Circumciſion and Baptiſme is ratified and firm to him that repenteth.

But the repetition of Circumciſion or Baptiſm hath no where been admitted, becauſe thoſe ſacraments were inſtituted to be an initiating and ſolemn receiving into the Church, which is alwaies ratified to him, that is penitent, and perſiſteth therein. (K).

(A.) *Quicquid non habetur dandum eſt, cum opus eſt dari, quod vero pernicioſe habetur per correctionem depulſa pernicie agendum eſt ut ſalubriter habeamus.* Aug.

(B). *Aliud eſt aliquid non habere, aliud non jure habere.* Id.

Nec

Nec eſt autem aqua prophana & adultera ſuper quam nomen Deo invocatur, etiamſi, &c. Id. (C.)

Cum baptiſma verbis Evangelicis datur, qualibet id perverſitate intelligat ille per quem datur, vel ille cui datur, ipſum per ſe ſanctum eſt propter illum cujus eſt. Id. (D).

Ad baptiſmum verbis Evangelicis conſecratum, non pertinet cujuſquam dantis vel accipientis error. Id.

De baptiſmo non eſt cogitandum quis det, ſed quid det, aut quis accipiat, ſed quid accipiat. Id.

Firmiſſime tene, & nulla tenus dubites ſacramentum baptiſmatis non ſolum intra Catholicam Eccleſiam, ſed etiam apud hæreticos qui in nomine Patris, Filii & Spiritus ſancti baptizant, eſſe poſſe. Id.

Baptiſmus in nomine Patris, Filii, & Spiritus ſancti Chriſtum habet autorem, non quemlibet hominem, & Chriſtus eſt veritas, non quilibet homo. Et ideo per Miniſtros diſpares Dei munus æquale eſt, quia non illorum, ſed ejus eſt. Hoc a majoribus traditum accepimus, hoc in Catholica Eccleſia quæ toto orbe diffunditur contra omnes falſitatis nebulas cuſtodimus. Id.

Ut intermittam inquirere diligentius cur ipſe ſalvator noſter baptizari voluerit, prop-

terea forsan voluit Dominus a servo, & ille per quem facta sunt omnia ab illo qui factus est inter omnia baptizari, ut & doceat humilitatem, & ostenderet non interesse quis a quo baptizetur, dum eo baptismo quo baptizandus est, baptizetur. Id.

Patrem, & Filium, & Spiritum sanctum in sacramento duntaxat habent omnes, qui baptismo verbis Evangelicis consecrato baptizantur. In corde autem & in vita non habent, qui intus perdite & execrabiliter vivunt. Id.

Gal. 3. 27. *Quicunq; in Christo baptizati estis, Christum induistis. Induunt autem homines Christum usq; ad sacramenti perceptionem tantum, aliquando & usq; ad vitæ sanctificationem; atq; illud primum & bonis, & malis, & infantibus, & aliis potest esse commune, hoc autem alterum bonorum tantum, & piorum, idque adultorum proprium est.* Id.

1 Cor. 1. 4, 15. (E.) *Gratias ago Deo meo quod neminem vestrum baptizavi, ne quis dicat quod in nomine meo baptizavi. Quid aliud insinuans, nisi baptisma Christi non esse nisi ejus in cujus nomine datur, & ideo non fieri melius cum per meliorem datur, nec deterius per deteriorem?* Id.

Baptisma enim tale est qualis est ille in cujus potestate datur, non qualis est ille per cuius Ministerium datur. Id. *Etenim*

Etenim Judæus baptizat, Saduceus baptizat & multi extra regulam legis datæ baptizare non ceſſant, ſed illud eſt unum quod verum, illud verum quod Chriſti, illud Chriſti, quod Patris, & Filii, & Spiritus ſancti, &c. Id.

Baptiſmus non eſt eorum qui baptizant, ſed qui baptizantur. Ambroſ.

Sacramentum gratiæ dat Deus per malos, ipſam vero gratiam non niſi per ſeipſum. Aug.

Sive a fideli, ſive a perfido diſpenſatore ſacramentum quiſq; percipiat, non ſanctificat niſi Dominus. Id.

Hanc ſententiam Eccleſia Catholica tenet ut Chriſti baptiſmus, non ex merito eorum per quos datur, ſed ex ipſius de quo dictum eſt, Hic eſt qui baptizat, &c. agnoſcendus & approbandus eſt. Id.

Nec intereſt cum de ſacramenti integritate & ſanctitate tractatur, quid credat, aut quali fide imbutus ſit, ille qui accepit ſacramentum; intereſt quidem plurimum ad ſalutis viam, ſed ad ſacramenti quæſtionem nihil intereſt. Id. (F.)

Quis neſciat non eſſe baptiſma Chriſti, ſi verba Evangelica, quibus ſymbolum conſtat, illic defuerint? Id. (G.)

Qui ſacramentum baptiſmatis illicita (H.)

uſurpatione geminaverit, ſacerdotio indignum eſſe cenſemus; eorum enim damnamus errorem qui Apoſtolorum præcepta calcantes alio rurſus baptiſmate non purificant ſed inceſtant, ſacramenti nomine polluentes. Cyprian.

Sordidat iſta lavatio, non abluit, nec emendat membra ſed commaculat. Id.

Rebaptizare igitur Hæreticum hominem qui hæc ſanctitatis ſigna perceperit quæ Chriſtiana tradidit diſciplina, omnino peccatum eſt, rebaptizare autem Catholicum ſcelus eſt immaniſſimum, & diabolicæ ſane præſumptionis. Aug.

Sacrilegus non eſt qui unicum baptiſmum, non quod tuum eſt, ſed quod Chriſti eſt, iterare non audet. Chriſti eſt enim unica hominis in baptiſmate conſecratio, tua eſt autem unici baptiſmatis iteratio. Corrige in te quod tuum eſt, agnoſce quod Chriſti eſt; hoc enim juſtum eſt, ut cum mala hominum reprobamus, quæcunq; in illis bona Dei reperimus, approbemus. Id.

Saluberrimam tenebat Eccleſia conſuetudinem, in ipſis quoq; ſchiſmaticis & hæreticis corrigere quod pravum eſt, non iterare quod datum eſt, ſanare quod vulneratum, non curare quod ſanum: quam conſuetudinem credo ex Apoſtolica traditione venientem, ſicut multa non inveniuntur in literis eorum,

neque

neque in poſteriorum conſiliis, & tamen, quia cuſtodiuntur per univerſam Eccleſiam, non niſi ab ipſis tradita & commendata creduntur. Id.

Eccleſiæ Catholicæ conſuetudinem nunc teneri priſtinam, cum ab hæreticis & ſchiſmaticis venientes, ſi Evangelicis verbis baptiſma conſecratum perceperunt, denuo non baptizantur, beato Cypriano teſte. Id.

Ab Hæreticis venientem probate in ſcripturis Canonicis denuo baptizatum, nam nos præferimus Petro *dictum, Qui lotus eſt ſemel non opus habet iterum lavari.* Id.

Et ideo Væ iſtis qui per ſacrilegam præciſionem a veritate dirupti, rebaptizant. Id.

Quid ſit enim perniciоſius, utrum omnino non baptizari, an rebaptizari, judicare difficile eſt. Id.

Quomodo enim uterus non poteſt repeti, ſic (I.)
nec baptiſmus iterari. Proſp.

Sicut ſemel Chriſtus crucifixus eſt, ſic baptiſmus iterandus non eſt, una enim morte ſua omnes redemit, & amplius mori non oporteat. Aug.

In baptizato inſeparabiliter baptiſma (K.)
permanere manifeſtum eſt, quia in quodlibet profundum malorum, & in quamlibet horribilem voraginem peccatorum irruat baptizatus uſq; ad Apoſtaticam ruinam, non ta-

men caret baptismo, & ideo per pœnitentiam redeunti non redditur. Id.

Tanta vis est in sacramento simplicis baptismi, ut cum fateamur aliquem baptizatum, & adhuc male viventem debere mundari, vetemus tamen ulterius baptizari. Id.

Nec enim integritas baptismi iullorum perversitati prodest si corrigi nollent, nec ullorum perversitate violatum est quamdiu corrigi noluerunt. Id.

Of

Of Dipping.

WHether Baptiſme ought to bee performed by innerſion, or other totall waſhing of the body, or elſe by ſprinkling the head or face only, Mr. *Calvin* ſaith, it matters very little, and ought therefore to be let to every mans liberty. (*A*).

Beza and the whole Church of *Geneva* were of the ſame opinion (*nihil intereſt*) ſay they, it is of no concernment.

With them alſo *Muſculus* agrees, affirming, that it is not of any ſuch neceſſity, but that the Church is left at liberty to baptize either way, God having given no particular command concerning it, but left it as a thing indifferent to our owne election.

Cyprian doth rather uphold the uſe of ſprinkling, yet ſo, that he is content to leave it to every mans choice.

That this liberty was obſerved formerly amongſt the Churches, we may diſcover from S. *Auſtin*, and that it is the received doctrin of all the Proteſtant Churches now, their practiſe ſufficiently demonſtrateth, together with their Catechiſmes, and divers of their Liturgies.

The reaſon is, becauſe it belongeth not to the perfect adminiſtration of the ſacrament, as any thing of the ſubſtance and matter of it; but is only an acceſſory left to the ſeverall diſpoſitions of men (the ſcripture not being poſitive either in the quantity of water, or manner of performance) therefore, as invented by them, may alſo bee omitted without any ſcruple of conſcience.

The ſacrament of baptiſme conſiſteth in two things, the Word and the Element; It is therefore a true, whole, and perfect ſacrament, in caſe the Word and Element be preſent, (which only are of the ſubſtance of the ſacrament) although the ſame method and proportion be not obſerved in the manner, which poſſibly may appear to have been the practiſe of former ages, which notwithſtanding cannot he declared to have been univerſall in the Apoſtles dayes.

If

If it be urged, that Chriſt and the Church were baptized in the river, I anſwer, that this doth not of neceſſity compell us to the ſame practiſe, for they had then no Churches and particular places in them aſſigned for that intent.

Again, let them ſhew me in what river *Cornelius* or the Gaoler with their families were plunged.

A little bread in the ſacrament of the Lords Supper is of as much efficacy as an whole loaf, otherwiſe we ſeem to limit God to a proportion of means, and acquieſce with the Papiſts *in opere operato.*

If Dipping were of abſolute neceſſity (as ſome of them doe vehemently preſſe) then could they not diſpenſe with it in caſe a ſick or infirm perſon ſhould require it.

Thoſe of the Eaſtern Churches were uſually dipped, whereas thoſe of the North in colder climates were only ſprinkled (ſaith *Urſinus*) and this circumſtance (ſaith he) is of no conſequence, for as much as waſhing may bee either by dipping or ſprinkling; and baptiſme we know is called a waſhing. (B.)

The word (βαπτίζω) to baptize, is of a larger ſignification, then that it can bee expreſſed

expreſſed by any one word in any language whatſoever, and therefore ought not to bee reſtrained to their own word Dipping. *Heſychius*, *Stephanus*, *Scapula* and *Budæus*, great Maſters of the *Greek* tongue, undertake to make it good by ſeveral inſtances and allegations out of divers authors, that it ſignifieth no more then waſhing or ablution, not plunging or dipping. And how our Anti-ſcholaſticks ſhould come to dive more deeply into the ſecrets of that language, reaſon will afford mee no ratification.

If ſo often as the word Baptizing is uſed in ſcripture wee ſhould render it Dipping, the conſequence muſt needs prove ridiculous, even to their own congregations.

Mar. 7. 4. Can they imagin that the waſhing of Beds and Tables was by dipping? and yet the word there uſed is βαπτίσμὸς.

Or let any indifferent Reader judge
Mat. 3. 11. whether it were fit or proper to render that place of *Matthew* (He wil baptize you with the holy Ghoſt and with fire) by this expreſſion of theirs, he will dip you
1 Cor. 10. with the holy Ghoſt and with fire?
2.

Or that place of St. *Paul* (They were all baptized to *Moſes* in the cloud and in the

ſea

sea) will they say they were dipped? when the scripture assures us that *Israel* went on dry ground through the midst of the sea. Exo.14.22. Luk.11. 37, 38.

Again, when Jesus was invited to dinner by the Pharisee, the Text tells us, that the Pharisee marvailed that hee had not first (washed) before dinner, which no man, I presume, will interpret dipped, because christ himself saith, that he, who is washed, needeth not save to wash his feet. Εβαπτίσθη. Joh.13.10.

Moreover, the Apostle tels us of divers washings or different baptismes, yet all expressed by the same word (βαπτισμοὶ.) Why therefore should any, or indeed how can any but wilfull and ignorant people, confine the word to dipping only? since it is known to bee of a far larger extent, then will really admit such an absurd and forced restraint?

It cannot be denied, but that the thing signified (which is the cleansing of the soul from the filth of sin) may bee declared without it, and is often in scripture expressed by sprinkling. 1 Pet.1.2. Heb.10.22.

The sprinkling of the water of Purification upon him that touched the dead, is called Baptisme from the dead. And yet wee know that those washings were Βαπτισμὸς ἀπὸ νεκρῶν.

by

by Gods ſpecial appointment but ſprinklings only.

Numb.19. 18, 19, 20. A clean perſon ſhall take Hyſop and dip it in water and ſprinkle it upon the Tent,&c. and upon him that touched the bone,the ſlain, or the dead,&c.

Eze.36.25. Then will I ſprinkle clean water upon you,and yee ſhall be clean from all your filthineſſe, &c.

In the ſame manner was it with the bloud of bullocks, and goates, and the like.

Lev.16.14, 15. He ſhall take the blood of the bullock and ſprinkle it with his finger,&c. Then ſhall he kill the goat and doe with that blood, as he did with the blood of the bullock, and ſprinkle it,&c.

Num.19.4. Lev.4.6. With many other places of the like import not needfull to be repeated. The Apoſtle having ſhewed that the blood of Chriſt which was prefigured by thoſe legall ſprinklings,purgeth the conſcience from dead works, exhorteth us in the next chapter, to draw neer, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

Heb.9.13, 14.

Heb.10. 22.

What ſprinkling can here be intended, but with the blood of Chriſt? and what waſhing

waſhing with water can better then ſprinkling, expreſſe this ſprinkling of Chriſts blood unto which wee are elected? 1 Pet. 1, 2.

Neither can the blood of ſprinkling, mentioned by the ſame Apoſtle, which ſpeaketh better things then that of *Abel*, bee underſtood of any other then the blood of our Redeemer: wherefore it is obſervable, that in the ſame verſe where it is called the blood of ſprinkling, he is called the Mediatour of the New Teſtament, ſo that the ſacrament of our admiſſion into this Teſtament or Covenant, cannot more exactly ſignifie and ſeal unto us that blood of the Covenant, then when it is performed by the way of ſprinkling foreſhewed by thoſe legall ſprinklings of the Old Teſtament already mentioned. Heb. 12. 24.

Moreover, when the people entred into Covenant with God, and promiſed obedience to all that was written in the book, *Moſes* ſprinkled the blood of the Covenant upon the people. Exo. 24. 8. Heb. 9. 20.

And when *Iſaiah* propheſied of the converſion of many nations, he expreſſeth it by the phraſe of ſprinkling. By which may bee underſtood the ſeal of their admiſſion Iſa. 52. 14, 15.

admiſſion, even Baptiſme, adminiſtred unto them upon their converſion by ſprinkling.

Neither can it be conceived how the Children of *Iſrael* were baptized in the cloud, but by the ſprinkling drops, which in a ſhowre might fall from thence.

So that it is ſtill evident that the word Baptiſme doth not ſignifie Dipping only, but any kind of waſhing, either by pouring or ſprinkling of water.

Beſide, let them prove from ſcripture that ever the ſacrament of baptiſme was ſo adminiſtred.

If they alleage that Chriſt is ſaid to come up out of the water (ἀπὸ τοῦ ὕδατος) I anſwer, that the word (ἀπὸ) properly ſignifieth (*from*) and ſo Chriſt might very well come from the water without having been in it, or at the moſt, not ſo deep as to be dipped.

And for the Eunuch hee might very well be ſaid to go down into the water, although hee only touched it with his feet, and for ought appears to the contrary, might then have ſome poured or ſprinkled on him, rather then be plun-

ged

ged in it. Neither is it probable that being on his journey he was provided with change of garments for ſuch a purpoſe; and to ſuppoſe that hee was ſtripped in the preſence of the Spectators, would ſeem but an undecent manner of approaching unto Gods Ordinances, unleſſe wee approve the practiſe of the Adamites.

Nor can wee imagine that the Gaoler who was baptized at midnight, went forth of his houſe, or had in it any ſuch conveniency.

So that we no where find, that the ſcripture doth preſcribe ſo ſtrictly as the Anabaptiſts doe unwarrantably pretend.

As for thoſe expreſſions which they ſo much inſiſt upon, being born of water, buried by baptiſme, and buried through baptiſme. They are meerly figurative, and doe not at all bind us to any literall obſervance, or perſonall reſemblance. So that there is no obligation at all in reſpect of the manner of baptiſme, whether it be done by dipping, or ſprinkling, or otherwiſe. Ioh. 3. 5. Rom. 6. 4. Col. 2. 12.

This would evidently appear from the words themſelves, if they would not bee partiall

partiall to their own opinions in their animadverſions upon them.

That place of St. *John* already cited, requires as well that wee be born of the Spirit as water, and in what manner they will imitate that, is not for a common capacity to comprehend.

Nay farther, the judgement of their own Interpreters will not admit that water there ſhould ſignifie any thing at all, leſt from thence might be inferred ſo great a neceſſity of baptiſme, that by the rule of Chriſtian charity they were bound not to deny it even to Infants.

In the next place, whereas the text ſaith, Wee are then buried with him in baptiſme (it follows not, in water, but) into his death, that like as Chriſt was raiſed up from the dead, to the glory of the Father, ſo we alſo ſhould (not bee raiſed out of the water, but) walk in newneſſe of life.

To the ſame purpoſe alſo are the words of the ſame Apoſtle to the *Coloſſians*, where it is evident, that the force of the matter cometh not from the very deed done, but from the vertue of Chriſt, for the Apoſtle immediately addeth his reſurrection and our faith. So

So that the moſt moderate and warrantable concluſion will be neither to account ſprinkling neceſſary, nor dipping unlawfull, but reſolve that any decent manner of applying the water is indifferenely ſufficient to ſignifie the application of the benefit of Chriſts blood to the party baptized.

For though it could bee proved that Baptiſme was adminiſtred by dipping in the Apoſtles times, yet could it not follow that the Church were therefore of neceſſity tyed to that particular form in their adminiſtration now becauſe wee find no precept for it, and bare example without precept, wee know bindeth not.

Wee have Chriſts example for adminiſtring the Communion with unleavened bread, after ſupper, in an upper chamber, to twelve men only, and no women, waſhing their feet before ſupper, &c. yet no man I preſume will ſay that wee are bound to follow his example in theſe particulars, becauſe hee hath left no precept to that purpoſe. And what things God doth neither command nor forbid, the ſame hee permitteth with approbation of authority,

either to bee done, or left undone. For it is not the ſcriptures ſetting down ſuch things as are indifferent, that only makes them ſo, but their not ſetting them down as neceſſary, that doth alſo make them to bee indifferent.

(A). *Minimum refert, & liberum eſſe debet.* Calvin.

(B). *Sed in hoc nihil eſt ſitum.* Urſin.

The

The Appendix.

I Will ſum up all with a brief account of the name and nature of an Anabaptiſt.

The word is derived from (ἀνὰ) & (βαπτίζω) which ſignifieth properly a Rebaptizer, or one that alloweth and maintaineth Rebaptizing.

They are alſo called Catabaptiſts from (κατὰ & βαπτίζω) ſignifying an abuſer or prophaner of baptiſme. For every Anabaptiſt is alſo a Catabaptiſt, the iteration of that ſacrament of our entrance into the Church, and ſeal of our new birth in Chriſt, being alſo a violation and depravation of that holy Ordinance.

But theſe expreſſions are of too narrow compaſſe to confine their extravagancies; for they have affinity with the whole rabble of Hereticks both of former and latter ages. So that as it
(A). was ſaid of *Cajus Cæſar*, that in him
(B.) *Marius* was repeated often; and as *Ci-*
(C.) *cero* characterizeth the family of the *Bruti*, aſcribing the collection and connexion of many perfections, or rather the perfections of many to them alone; ſo in one Anabaptiſt you may diſcover many Hereticks, and in this one ſect, as it were in one ſtock, many erroneous and ſchiſmaticall poſitions and practiſes engraffed and inoculated.

(D.) *Muſculus* is pleaſed to term them the worſt ſort of people.

And St. *Auſtin* is of opinion that they may come in competition even with Murderers.

(*). A third terms them a ſeparated faction of defective ones.

(E.) *Tertullians* expreſſion is, that they build up one another in the faith of their ſect, to the ruin of their ſouls. Having this
(F.) trick with them, ſaith hee, that in their endeavours amongſt their diſciples, perſwaſion precedes their doctrine (which produceth

produceth a zeal, but not according to knowledg, and that muſt at length break into out moſt open madneſſe) whereas the truth it ſelfe obſerves this method, It perſwades by teaching, and not teacheth by perſwading.

This way of proceeding amongſt them cannot be denyed to be very improper, however the practiſe prove not impolitick; for we know, that the Will hath no power to invade the Underſtanding, therefore no man doth truly know any thing becauſe he will know it; neither is any thing ſo becauſe wee are perſwaded it is ſo, but rather becauſe it is ſo therefore we are ſo perſwaded. To which I ſhall adde thus much both by way of apology for, and information to their weak ſeduced followers.

That an erroneous conſcience may ſuffice to vice, but not to vertue, that is, it may ſo bind, as that it may bee a ſin to oppoſe it, but not ſo, that it ſhall bee a vertue to follow it; it may bind to the negative, not to the affirmative, which the School-men expreſſe by the words *ligare & obligare*.

To conclude, the Anabaptiſts may be truly ſaid to be the grand diſturbers of a

Common-wealth, allowing of no goverment either in Church or State, but an Anarchy in both. Nor are they without juſt reaſon ſtyled Church Rebells, for they labour to exclude all order, that their own brains may rule.

How intolerable they have been in thoſe places where they have formerly gotten any footing, may ſufficienly appear by the conſtant proceedings againſt them.

Thoſe that peruſe their late ſtories, cannot but take notice how many thouſands of that ſect, who defiled their firſt baptiſme by their ſecond, were baptized the third time with their own blood, and ſuffered death, not as a reward of their truth, but in regard of their treachery.

(G.) In ſome places the broachers of this hereſie, and practiſers of Rebaptizing have been puniſhed with beheading, in ſome with burning, and in ſome with

(H.) drowning. The Magiſtrates, as appears in that particular, having ſome relation to the old Maxim, which directs us to proportion the puniſhment ſo, that it may bear upon it the print of the ſin.

And doubtleſſe the Chriſtian States accounted it no light errour, upon which

which they laid ſo heavy a load of puniſhment.

——*Dabit Deus his quoq; ſi / ſu* }*nem.*

In uno Cæſare, multi Marii. (A).

Maltorem inſitam atq; illuminatam virtutem. (B.)

Anabaptiſtam dixeris, & omnia dixeris. (C.)

Revera enim fieri poteſt ut ſceleratior ſit rebaptizator totius hominis, quam ſolius corporis interemptor. Aug. (D.)

Separata factio defectorum. (*).

Ædificantur in ruinam, &c. Tert. (E.)

Habent artificium quo prius perſuadent quam doceant, veritas autem docendo ſuadet, non ſuadendo docet. Id. (F.)

Non ut præmium fidei, ſed pœnam perfidiæ. (G).

In quo quis peccat in eo puniretur. (H.)

A Patheti

lation,

POST

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H

urb the unruly

fancy, or the

the rambling

pureneſſe of F

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the Children

Joſhua.

A Patheticall Expoſtulation, by way of POST-SCRIPT.

HOW great the danger of a Common-wealth is, when God affordeth not a Magiſtrate that may reſtrain his people, and with the Bit of Cenſure curb the unruly excurſions of miſ-guided fancy, or the rein of Diſcipline retain the rambling giddy ones within the pureneſſe of Religion, appears by the looſe behaviour, and frequent relapſes of the Children of *Iſrael* after the death of *Joſhua*.

They

Judg.2.11. They did wickedly in the sight of the Lord (saith the text) and served *Baalim*,
12. (that is, all manner of idols) forsaking the Lord God of their fathers, which brought them out of the land of *Egypt*.

Which practise of theirs was often repeated, notwithstanding the legible characters of Gods wrath upon them for the same, and their frequent deliverances by the hands of Judges, as is at large related in the book already intimated.

Judg.17.6. 18.1. 19.1. 21.25. Where amongst other things it is well worth our observation, that the reason rendred why every man did that which was good in his own eyes, is four times thus recounted, that, In those days there was no *King* in *Israel*.

Whereby it is evident, that impunity is ever apt to increase dishonesty, obstructions of justice by distempers in a State, or otherwise, are usuall advantages to extravagant and head-strong irregularities; execution is that which adds life to the law, and where something is not done, all wil quickly be undone, permission proves oftentimes no better then protection, and that State stands upon much safer termes where nothing, then that, where all things are lawfull. *Domitius*

Domitius was often heard to say, that he had rather be thought too severe punishing, then too remisse and dissolute in spaing. There is (*crudelis lenitas*) a destructive and distracting toleration, & it was prophetically pronounced long agoe, that the cockering of, and connivence at a few in their conceited tenderneſſe (or liberty of conscience as they call it) is the ready way to the irreparable ruine of the Church.

Qui non vetat peccare cum potest, jubet.

The first faults are theirs that do commit them, but the second theirs that did permit the first to go unpunished; errors which are not reproved seem to bee approved, and so much the more doth their authority advance, by how much the more mildly and moderately they are dealt withall (Gangreens are increased by gentle remedies) whereas correction not only opens our eyes to see our failings, but sets up a light for others also to discern and distinguish by.

Oculos pœna aperit quos culpa clausit.

(Thunderbolts in their fall endanger but few, yet affright all) so that there is a double end in taking strict account of trespasses, first for their own sakes, next for prevention of the like in others.

Paucorum periculo, omnium metu.

Et quia delicta, & ne delinquerur.

Whence it is very questionable, whether

ther the maintenance of the least evill may not be worse then the commmission of a greater? since the last may only be an argument of frailty, when the first is often upon design, or out of obstinacy, and doth meet with a reproofe in that place of the apostle which allows not the
Rom. 3 8. commission (or permission) of the least evill, though to obtain a greater good; compensations and satisfactions of that nature being only lawfull to be used, but never to be purposed; nor have wee any further warrant then to pursue such things as are just in present, submitting the future to divine providence. For although this might seem to bear a sufficient pretence with man, yet will it find no excuse before God. Much lesse to suffer or act some ~~ill~~ good with ~~a good~~ an ill intent, for this is the height of mans wickedness,
Isai. 58. 3. and the devills institution. Not much unlike those hypocritical fastings reprehended by the Prophet, which God saw not with the eye of regard or approbation, because whatsoever pretence or colour was proclaimed, and though they
5. seemed to afflict their soules, bowing down their heads like a bulrush, lying in sackcloth and ashes, &c. yet did it appear

Autorem præsentis justitiæ habes, sponsorem futuræ non habes.

to

to him, who could comprehend their thoughts, that their fastings were only for strife and debate, and to strike with the fist of wickednesse.

Publike reflexions may possibly prove unsavory and unsafe, I will therefore transferre the particular application, and result to every private apprehension, limiting my observation only at effects, submitting their causes to some more judicious and judiciall inquiry. 4.

How peremptory is the presumption of this present age? and how pragmatical the priviledge of usurping pretenders? I would not be mistaken, I travel not with any State transactions, the rents and ruptures in the Church are those violences that ravish these expressions from mee, wherein silence were a sin, and satisfaction sacriledge. For though in other criminations it may be an argument of innocency, and point of prudence not to bee moved or sensible, yet in the suspicion of heresie no man, saith St. *Jerome*, ought to be speechlesse, patience it self in this case is unsufferable.

Patientia digna omni impatientia.

Cicero the Heathen Oratour could say, that it taints a man deeply but once to open his lips in the defence of such as hee

Quædam contagio est sceleris, &c.

suppoſeth

suppoſeth enemies to the State, and ſhall we not impute it a greater ſtain to the reputation of a Chriſtian to approach ſo neer an approbation as not to condemne him, who is an enemy to God? And ſuch did King *James* long ſince upon religious and juſt conſiderations proclaim *Pelagius* to be, whoſe hereticall opinions are now revived and embraced for propagation.

But to proceed, theſe pretious pretenders of our times do challenge to themſelves ſuch a propheticall infallibility in point of judgment and determination of the ſcriptures ſenſe, that they are bold to invent for truths whatever their vain fancy ſhal ſuggeſt unto them, & leſt they ſhould want ſcope enough for their imaginations to traverſe in, they chooſe to converſe with the moſt obſcure and knotty texts to exerciſe their new light and ſtrength upon, and from the myſtical meaning of the Prophets deduce ſuch fond conjectures as their carnall capacities do with moſt ſatisfaction comprehend, and comply beſt with their ſenſuall ſelfe-conceit and intereſt, preferring their own private ſpirits and opinions before the prudent judgment, and conſtant practiſe

of

of the Church, whereby they plainly discover themselves to have their part and portion in that description which by the spirit of Prophesie is given of all such. 2 Pet. 2. 10. Presumptuous they are, self-willed, not afraid to speak evil of dignities. Refusing to obey those that have the oversight of them, who watch for their souls. Not taking notice that the same divine and constant wisdom of God, which in the Old Testament prescribed the rule of his will to his people for direction (saying, The Priests lips should preserve knowledge, and they shall seek the law at his mouth, for hee is the messenger of the Lord of Hosts) hath also declared the Canon of his will in the New Testament, to continue in the Church till the dissolution of the world. Heb. 13. 17. Mal. 2. 7.

Giving some to be Apostles, & some Prophets, some Evangelists, some Pastors and Teachers: which Ecclesiasticall functions were partly extraordinary, for a season only, and descended not unto our times, partly ordinary and perpetuall for the repairing of the Saints, the work of the Ministery, and edification of the body of Christ. Eph. 4. 11. 12.

Wherefore though secular persons are warranted

Mat.7.15. warranted and directed to beware of false
1 Ioh.4. 1. Prophets, and commanded to try their spirits whether they are of God; yet is not this warrant, direction and command so universall; but that they are limited within their proper bounds, no liberty being
2 Pet.3.16, given to unlearned and unstable persons
17. to wrest the scriptures (wherein are some things hard to be understood) to their own destruction, or endeavour to draw others from their stedfastnesse. Neither are they so qualified with judgment, or armed with power, as to reprove their
1 Cor. 14. Pastors, the spirits of the Prophets being
32,33. subject only to the Prophets, for God is not the author of confusion.

So far are these from any such conformity, that pulling up the pale of pious and prudent prescriptions, they open a wide gap to faction, schisme, and heresie, and so fall under the censure of the same Apostle who doth often and earnestly
1 Co.1.10. beg, that there be no dissentions, that all be knit together in one mind and in one judgment. That all be of one mind and live in peace, so shall the God of love and
2 Co.3.11. peace be with us. That we continue in one
Phil.1.27. spirit and in one mind, be like minded, of
2. 2. one accord, and of one judgment.

But

But not to deny the devill his due, it must be confessed that there is some proportion observed with the prescription, they are all joined together in the tailes like *Sampson*'s foxes, and though *Manasses* be against *Ephraim*, and *Ephraim* against *Manasses*, yet are both against *Juda*. They all agree in non-conformity with the Church of *England*, and deviate from that sacred path which lead the holy Martyrs to their happinesse. Yet are they compelled to conduce so much to their own discovery, and demonstrate that they are the persons pointed at by the finger of the holy Spirit, that they cannot by any means comply amongst themselves, every one is apt to frame a body (or rather shadow) of Religion correspondent to the breviate of his owne braine; and to remonstrate the relation they have to their cloven footed Tutor, they severally subdivide amongst themselves.

Tunc inter se concordant cum in perniciem justi conspirant, non quia se amant, sed quia eum qui amandus erat oderunt. Aug.

Mendacii multiplex divortium.

There are contentions amongst them, one is of *Paul*, another is of *Apollos*, another of *Cephas*, another *Christ*; some depend upon one Doctor (or Dunce rather) some upon another, and some are so addicted to their own devices, that they neglect all Teachers, and in a more peculiar

1 Cor. 1. 11, 12.

liar manner entitle themselves the Disciples of Christ alone. But let me ask them
V.13. in the Apostles words, Is Christ divided? (can he bee the head of diverse and disagreeing bodies, being himself but one?) or was *Paul* crucified for you? Can you without great injury to God so depend upon men, and allow whatsoever they speak even for their persons or perswa-
Act 18.24. sions sake? it is very considerable which
26. is spoken of *Apollos*, that hee was an eloquent man, and mighty in the scriptures, but not perfectly acquainted with, or instructed in the way of God, yet had this gained him so much reputation, that hee was put in competition even with S. *Paul* himself. But to return to our purpose, what lesse can be expected from the weaker sort, whose conscience makes them credulous, then a seduction into severall errours, since no opportunities are obstructed for the sly insinuations of Jesuiticall spirits to possesse the thoughts of easy and tender tempers? And what can bee presumed from the results of such contrivances, but the most desperate endeavours of disturbance to the calm condition of the Church? The swift stream of unsanctified faction driving at nothing more,

more then to bear down al peaceable order of prudent Regiment,& convert it to confusion. Which how can they with more plausible pretence effect then under the mask of zeal,and cloak of correspondency with such pure pretenders?

In pursuance of which they prepare the palats of their Proselytes, with so much prejudice against the persons of their opponents, by a kind of uncharitable and clamorous censure, that they conclude it almost capitall to have any conversation at their meetings, and so prevent the possibility of any prevalency from their preaching. Nor will any thing of a contrary import to what they prescribe, bee admitted for Divinity, though more directly dictated in holy Writ,might any apprehension but their own be Arbitrator.

Next, they explode Expositors, especially if ancient or scholastick, and presume to be guided only by the spurious inspirations of Mechanick ignorance, or the enthusiastick discoveries of their own new light, as if the gifts of saving grace were appropriated to themselves alone, so that they are strongly addicted to consult with none but those of their

own character and print, and such, though men of lightest talents, and meanest parts, they extoll and advance up to to the clouds in the raptures of admiration, running after them from place to place, to be made partakers of their sanctified gifts, from whence it comes to pass
2 Tim. 4. 3. that they will not suffer sound doctrine, but having itching ears, get them an heap of Teachers, turn away their ears from the truth, and are given unto fables.

These are the sad effects of pride and folly, which reigning in the hearts and lives of formall persons, perswade them to advance themselves and despise others
Pro. 12 26. in matters of Religion, appropriating to themselves the words of *Solomon*, The righteous is more excellent then his neighbour. Not taking notice that hee
Pro. 30. 12. afterwards affirmeth that there is a generation pure in their own eyes, yet are not washed from their filthinesse.

But grant their conversation cleer from censure, yet must no mans life prevaile with us to follow his opinion, for then should we be in a great measure obliged to comply with the Papist in regard of his strict and severe deportment (as many of these already do, though perhaps insensibly

sensibly to themselves, yet visibly to others, and upon design from their destructive seducers.)

Moreover, St. *Austin* saith of *Pelagius*, that his life was like a Saints, and such likewise was the behaviour of *Bonaventure*, yet of all the Papists none left more blasphemy behind him. Wherefore as the Pharisees who preached well, and lived ill were to be heard, but not imitated, so those that live well and teach ill, are to be imitated, but not heard.

Another usuall plea, which they have for themselves, is that speech of our Saviour, I thank thee, O Father, that thou hast hid these things from the wise and prudent, but revealed them to Babes. Mat. 11. 25. Lu. 10. 21.

From whence they are confident to conclude a perpetuall divorce between learning and integrity, not observing, that by this kind of judgement they inferre a paradox most unseasonable, absurd, and more then brutish, *viz.* that unlearned ignorance is the ready way to the attainment of all saving graces: which wilde and desperate position, how far it differs from the Popish Tenent (that ignorance is the Mother of devotion)

let the impartiall determine.

Also they invert the order of divine wisdome and providence, for by this rule of theirs must the secular learning of
Act. 7. 22. *Moses* (who was knowing in all the wisdome of the *Ægyptians*) have been an impeach and bar to his attainment of the
Act. 22. 3. favour of God; the learning of St. *Paul* (who was brought up at the feet of *Gamaliel*) have prevented both his eternall
Act. 9. 15. election with God, his designation to the Gospel, and his temporall vocation for plantation thereof. And the learned knowledge and secular arts of the holy Saints, fathers in the primitive Church (as *Justin Martyr*, *Basill*, the great *Chrysostome*, *Ierome*, *Ambrose* and *Austin*, with the rest of their venerable contemporaries, and successors) have been an hinderance and let to their true piety.

Nay so apt are some of them to bee seduced by the father of lies (who snatcheth all occasions of suborning Fanaticall minded men) that they are even ready to cry out against the work of the ministery, and are perswaded that God communicateshimself to us immediately, whereby they oppose their wisdome to the divine.
Ro. 10. 17. For faith is by hearing, saith the Apostle.

And

And God is pleaſed by the fooliſhneſſe of preaching (not by fooliſh preaching) to ſave them that believe. 1 Co.1.21.

It is true indeed, that true faith is none but Gods gift, and his work alone, but ſuch a gift and work, as the holy ſpirit worketh in us by the hearing of the word. *Paul* may plant, *Apollos* water, but God giveth the increaſe. So that it is neceſſary in regard of us, though not in regard of God, not as if God could not any other way convert, but becauſe he will not uſually convert any other way. God can by his omnipotency eaſily bring to paſſe that without books, teachers, ſtudy, one ſhould become skilfull in all learning and doctrine, as the Apoſtles and others of the primitive Church, who ſpake with tongues which they never learned. Hee can make the earth fruitfull without the help of husband-men, and ſuſtain the nature of man without food; ſhall wee therefore eject the uſe of Books, Study, Teachers, Plowes and Husband-men? 1 Co.3.6.

Thus we ſee upon what rocks of blind madneſſe the devill doth ſplit and wrack unhappy men, who having neither learned the grounds of piety, nor any other excellent arts, are forward, notwithſtanding

ding to seem what they least of all bee, and dare exalt themselves against the knowledge of God, and bring the eternall wisedome under their censure.

But every vain toy, and flattering delusion wherewith this sect of men and women are apt to please themselves, and delight their friends, must not passe for currant truth. Let us rather attend the thankfull acknowledgment of the
Isai. 50. 4. Prophet *Isaiah*. The Lord hath given me a tongue of the learned, that I should know to minister a word in time to him that is weary. Wherein he doth truly represent the person and charge of them that are duly called to the Ministery of Gods Word. Which how these fantasticall factors for Popery and perdition, can by any title challenge to themselves, I am utterly ignorant how to reconcile, unlesse they will conclude that Christ is obliged for their sakes to lay the foundation of his Church againe, and call from the Net, receipt of the custome, and severall manuary trades of these times, such as hee would dispatch abroad for his holy message, furnishing them after a miraculous manner, as formerly

merly, with gifts and abilities extraordinary for performance of his purpose, that so these Artizans might be invested with Apostleships, Doctorships, and the roomes of Prophets.

But bee not deceived, awake out of sleep, and dream no more, thou art no no Prophet, thou art an Husband-man, taught to bee an Heard-man from thy youth up, get away therefore with speed from the Lords House, and meddle not with his affairs, lest hee break out upon thee and destroy thee, for shall I not visit for these things, saith the Lord, or shall not my soul bee avenged upon such a nation as this? Wherefore let every man abide in the same vocation wherein he was called, endeavouring to walk worthy of the same. And let no man presume to understand above that which is meet to understand (or think more highly of himself then he ought to doe) but to think soberly, and understand according to sobriety; as God hath dealt to every man the measure of faith: for Christ came into this world for judgement, that they which see not, might see, aud that they (which after the Pharisaicall

Zac. 13.5.

Ier. 9. 9.

1 Co. 7.20.
Eph. 4.1.
Ro. 12.3.

call phrenſie pretend to ſuch a light, that they think all men blind but themſelves, as ſay they) ſee might bee made blind.

FINIS.

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a light,
but them.
might bee